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THE GOSPEL IN CANADA.

THE GREAT BRITISH EMERALD

AND ITS HISTORY

BY

JOHN R. HARRIS

OF THE

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THE GOSPEL IN CANADA:

And its Relation to Huron College.

IN ADDRESSES

BY
THE LORD BISHOP OF HURON;

RIGHT REV. DR. MCILVAINE,
Bishop of Ohio;

RIGHT REV. G. F. BEDELL, D.D.,
Assistant Bishop of Ohio.

AND

THE OPINIONS OF THE CANADIAN BISHOPS.

WITH AN INTRODUCTION,

BY
THE REV. T. R. BIRKS, M.A.,
Rector of Kelsal.

LONDON:
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PREFATORY NOTICE.

My honoured friend, Archdeacon Hellmuth, has requested me to introduce the following papers and addresses, connected with the opening of Huron College, by a few remarks, commending them and the work itself, to the attention and sympathy of the faithful members of the Church of England. I comply gladly, though any Preface seems almost superfluous, when the claims of Canada on England, for help to maintain and spread the Gospel, are so evident to thoughtful observers of the times in which we live.

The eyes of our country are fixed, even now, with great interest, on the scheme for the confederation of our North American colonies. The events now passing ought to teach us great lessons. Ninety years ago we lost our former American possessions, and mainly by sins of omission. It was the indolent selfishness and spiritual neglect of England, rather than any wrongs that could deserve the name of oppression, which brought on the war of Independence, and the separation of the United States. The yoke of the mother country had been far from heavy; but, alas! its heart had seemed very cold. No consciousness of spiritual benefits re-

ceived, or loving care bestowed, restricted the instincts of growing strength on the part of the colonies. There was a moral chasm before the conflict, and the vain effort to re-conquer them by force, when a too selfish policy had alienated their affections, widened it into a gulf of antipathy and bitterness, which has never since been fully closed.

The lessons of that sad strife seem to have made a deeper impression on the mother than on the child. England has learned the folly of seeking to hold her Anglo-Saxon colonies by mere force. It is now her fixed policy and settled resolve to retain them, if possible, by kind and wise treatment, but through their own consent and sympathy alone. Meanwhile, the Northern States have entered on the very path we found so deceptive and fatal. By fire and sword, and threats of extermination, two-thirds of our former colonies would compel the remaining third to submit to their supremacy, and re-enter a union based on successful revolt, and defined by the mutual consent of the States, and a solemn assertion of man's indefensible right to choose and to alter his own government. At the very same moment our North American colonies are longing to unite with each other more closely than ever, and still to retain their dependence on that mother country, which most of them still call by the fond title of home.

In the war of Independence England tried force, and failed. In the Civil War, the Northern States, under strong temptation, are trying force to cement union, and they too must fail, whether the result be a Southern Confederacy or a Western Poland. In our Canadian

Provinces, England has tried an opposite policy, of liberal treatment, and with much success. But let us not deceive ourselves : the success is only partial. The avoidance of gross oppression, the gift of free institutions, and even a readiness to resign our colonies rather than hold them by force, are negative rather than positive virtues, and cannot alone secure a lasting union. This must be secured, if secured at all, on a firmer basis,—that of common faith and Christian love. When parents train their young children in the fear of God and in the love of Christ, they may look, in their old age, for the return of filial affection and grateful and loving service. But if they leave them to their own devices, and profess an entire indifference how soon they are rid of a troublesome and expensive charge ; then, however liberal they may be in their allowance of pocket-money, they have no right to expect that loving and affectionate hands and hearts will cheer them in their later years. The money is soon spent, the spirit of proud independence soon roots out all natural affection, and those who would not honour Christ in the training of their sons and daughters, reap only dishonour and shame. What is true of individuals is true of nations also. Her colonies are England's children. Force has been tried and failed. Easy going selfishness and neglect, are sure to fail. Ought we not to make sure of the higher policy of faith and love ? The circumstances are highly favourable. The home attachment of the Canadian Province is still strong. Something, also, has been done for their spiritual help, and the Colonial Society, among others, has had a foremost share in directing the sympathy of

British Christians to the settlers in the wilderness. But much land remains still to be possessed, and redoubled efforts are needed, if the Gospel of Christ, in its purity and power, and the ordinances of our Church, in their Scriptural simplicity and heart-stirring associations and memories, are to be diffused amidst a rapidly increasing and widely scattered population.

What Canada needs most for its own welfare is a larger supply of true pastors,—of humble, faithful, loving, earnest messengers of the Gospel of Christ. What England needs most, to secure and confirm her hold on Canada, in the only way in which it is worth holding, by real sympathy and affection, is to become largely the dispenser, to our Canadian settlers, of the Word of Life. And while the spiritual blessing may be nearly the same, by whatever agency the gift is conveyed, if the Gospel of grace be truly proclaimed, the political benefit is far greater, when the sure message which in its substance brings pardon and peace to the weary sinner, by its very form brings with it all the memories of the Sabbath-bells of England, and reminds the far exile of all the national greatness and glory of the land of his fathers.

But if it is highly to be desired, on patriotic ground, that the Gospel of Christ may be dispensed throughout our Canadian Provinces, with all the true hallowed and endearing associations of the Church of England, it is far more important, for the honour of Christ Himself, and for the good of the souls He purchased with His blood, that the true Gospel, and no counterfeit, should be the subject of the message. It is not in the hour

when the Papal Antichrist seems tottering to its fall, and the voice is heard saying of the mystic Babylon,—“Come out of her, my people, that ye receive not of her plagues,” that a single step backward toward that centre of false unity, can be free from danger. We need men who shall preach, not themselves, but Christ their Lord; not the intercession of saints, but the One Divine Mediator; not some mysterious power of the Virgin Mary to promote our salvation, of which the Word of God says nothing,—but that power of the cross of Christ, of which the New Testament is full; not a pardon of sin, dependent on the absolution of a fallible man, but one which rests on the infallible promise of the Great High Priest,—“Him that cometh unto Me I will in nowise cast out.” The motto of the “Tracts for the Times,” was deeply true, and thoroughly verified in their own teaching:—If the trumpet give an uncertain sound, who shall prepare himself to the battle? A Christian may be saved, though his faith in Christ be clouded by no slight admixture of superstition. He may rest on the true foundation, though he build on it no slight amount of wood, hay, and stubble. But these are not the qualities which fit men to be public teachers of the Word of God, and least of all, to be teachers and instructors of the teachers themselves. Even a slight pollution at the fountain-head will be greatly increased, when the stream disperses itself in rivulets among the valleys below. The documents which follow speak for themselves. They evince, in my humble opinion, on the part of many who should be guides and lights of our Canadian Church, at best a very low degree of spiritual discernment, a very faint

impression of what is due to the simplicity and purity of the Gospel of Christ, the supreme authority and perfect Divinity of the Word of God. Those who read aright the solemn warnings of Scripture, and the signs of the times, will not tolerate, in training institutions for ordained ministers of our Protestant Church, the first step toward a substitution of the Romish Trinity,—Jesus, Mary, and Joseph,—for the love of the Father, the grace of the Son, and the fellowship of the Holy Spirit.

It is cause then for deep thankfulness to all who love the Church of England much, but that Gospel for which she is an ordained witness still more, that Huron College has been founded on principles and under auspices which give the strongest ground for hope, that it will provide for Canada “pastors after God’s heart, who shall feed ‘their people’ with knowledge and understanding,”—men whose one great aim will be to preach Christ and to save souls; to interpose no veil between the sinner and the Saviour, nor to claim the office of mediator to themselves, but to re-echo, in all its simplicity, depth, and power, the message of the Baptist, and cry aloud, to the lone settlers in the Canadian wilderness,—“Behold the Lamb of God that taketh away the sin of the world!”

T. R. BIRKS.

Feb. 16th, 1865.

INTRODUCTORY ADDRESS,

BY THE BISHOP OF HURON,

At the Opening of Huron College.

BEFORE I call upon my Right Rev. Brother, the Bishop of Ohio, to favour us with the Inaugural Address which he has kindly undertaken to deliver, I will ask the attention of this assembly for a few minutes, while I give a brief history of the Institution which we are now met to inaugurate.

On my consecration to the Episcopal office, I found a great demand for clergymen in the Diocese of Huron: out of 138 townships, not more than thirty were supplied with the ministrations of the Church, and there was no adequate supply of candidates for the sacred office. I was therefore under the necessity of applying to friends in England and Ireland, and by their means a few young men were induced to come to this country. Still, the wants of the Diocese were but partially supplied, and at the present time, after six years of exertion, over fifty townships are destitute of the ministrations of the Church.

Very early in my Episcopal career I conceived the desire of having a Theological School within my own diocese, and under my own controul. But for several years I saw no way of accomplishing this. At length however, circumstances occurred which converted what was before an object of desire into an imperative duty ; and just at that time I was enabled to avail myself of the services of Archdeacon Hellmuth to solicit assistance from our brethren in England towards carrying out this object. I did not adopt this measure without much consideration, and with earnest prayer for the Divine blessing.

I am free to confess that, at the outset I was not sanguine of the success of our undertaking, and I did not bring the matter before our Synod or Church Society, as I regarded it more in the light of an experiment, and I wished, if there were any disappointment, I alone should bear it. The result of Archdeacon Hellmuth's first visit to England was that nearly \$23,000 were placed at my disposal. The money thus collected by him enabled me to purchase this property, and to erect the building in which we are now assembled, and in addition to this the sum of nearly \$5,000 has been securely invested as an endowment for the College. On Dr. Hellmuth's second visit to England, in 1862, the Rev. Alfred Peache, of Downend, near Bristol, gave the munificent sum of £5,000 sterling, for the endowment of the Divinity Chair. This money has been invested, and forms the Peache Fund, and is held as a special trust for the purpose for which it was granted by the donor. One of the conditions on which this money was

granted is, "that the Institution shall be avowedly for the training of students in the Protestant and Evangelical principles of the Articles of the Church in their natural and grammatical sense, as well as in harmony with due Church order and discipline."

As I have suggested some alterations in the other conditions annexed by Mr. Peache to his donation, the indenture concerning the trust has been submitted to the English trustees for their approval. I congratulate the friends of Huron College that the English trustees, who are, conjointly with the Corporation of the College in this country, to watch over the interests of our Institution, are men whose names have been long before the world as the promoters and supporters of every good work, and as the great benefactors of our race. I feel assured I have only to name these gentlemen to excite in the hearts of all friends of the College, feelings of devout thankfulness that we should be associated with such men in the management of our Institution. The names of the English trustees are, the Right Hon. the Earl of Shaftesbury, the Hon. Arthur Kinnaird, M.P., the Hon. Francis Maude, R.N., the Rev. Joseph Ditcher, Rev. Alfred Peache, Canon Burgess, A. Haldane, and Robert Baxter, Esqrs.

I have received several proofs of the deep interest which is felt in our College by friends in this country, both near and at a distance. A gentleman in Kingston, some time since, transmitted to me \$400, and C. S. Gzowski, who was for many years a resident amongst us, has evinced the interest he still takes in our welfare by contributing \$120 per annum for five years, towards

the endowment of a classical and mathematical chair, and he would have been present on this occasion, but that important business made it necessary for him to go to England. Archdeacon Hellmuth has liberally contributed \$320 per annum, towards the same object. And I received, within the last week, a letter, from which I extract the following passage:—
“I am requested by a friend of the Gospel to forward to you the enclosed order upon the Bank of Upper Canada for \$4,000, as a donation to your Theological College, for the training of young men for the ministry, who may go forth and preach Christ and him crucified. That the blessing of God may attend the Institution, and the Lord may graciously spare you to see some fruits of your labour, is our earnest prayer.” This letter is without name, and the signature under which it is to be publicly acknowledged is “A Friend of the Gospel.” We trust that these liberal gifts from friends in our own country are but as drops which precede the shower, and that through the Divine blessing those amongst ourselves who feel a lively interest in the spread of Gospel truth in the land, will follow the example which has been so nobly set. It is the intention of those, to whom has been entrusted the management of the Institution, that no candidates for the ministry shall be received within its walls, or sent forth from it, but such as they have good reason to believe have experienced in their own souls the converting power of Divine truth applied by the Holy Spirit, and who are prepared to maintain with all steadfastness, the pure and unadulterated truths of God’s Holy Word as set

forth in the articles, homilies and formularies of our Church. The staff with which we shall commence our operations is composed of the Ven. Archdeacon Hellmuth, Principal and Divinity Professor; Rev. J. Shulte, D.D., Professor of Modern Languages, and the Rev. H. Evans, B.A., as Classical Tutor, and I hope to obtain the services of a gentleman with whom we are in correspondence as Classical and Mathematical Professor.

Our staff, you will perceive, is at present small, but we expect that our friends in this country will assist us, and we yet hope to obtain such help from home as will enable us to place the Institution upon a more respectable footing and upon a permanent basis. One resolution we have made concerning the management of the Institution, that as we have heretofore proceeded without incurring any debt, so we shall continue, using such means as, in the Providence of God, are furnished by the liberality of our friends, and not launching out into any expenses which we are not fully prepared to meet. We intend, with God's blessing, to follow out the injunction of the Apostle—"Owe no man anything, but to love one another."

It will be one aim of those who shall direct the studies of the students in Huron College to make them thoroughly acquainted with the writings of the Reformers of the 16th century, that they may thus be fully aware of the evils from which the Church was then delivered, and may dread the slightest approach to that system of false doctrine which for ages has hung, like a dark cloud, over the Church, and shut out the light of God's saving truth from so many nations of the earth.

There is a danger at the present time, that the minds of men in England, and in this country, may be so filled with horror at the bold infidel suggestions which have been advanced, even in high quarters, that the subtle progress of those whose object it is to bring our Church again under the yoke of Rome, may be overlooked as being an evil of less magnitude than the other. But the view which I have been led to take of this matter is very different. I believe that the sound common sense and reverence for Scripture generally entertained by the English people will, after the first excitement has passed away, reject with horror the infidel suggestions which have been advanced, and will consign to merited disgrace those who have been their authors. But the old enemy of the Gospel, which has such a powerful ally in the corrupt heart of man, will always remain, and will always find advocates; and it is against this enemy that Protestant Divines and Protestant Institutions will have most zealously to contend and most carefully to guard. I trust that Huron College will be, for all ages to come, the honoured instrument of sending forth men well prepared to contend for the faith, not only against the avowed enemies of God's inspired Word, but also, with the sword of the Spirit, to oppose the Mystery of Iniquity, whatsoever form it may assume.

I will conclude my address with the recital of a pleasing incident which occurred when Archdeacon Hellmuth was soliciting aid for Huron College in England. He called upon two ladies, residing near Bath; they are the daughters of the late General Simcoe, who was the first Governor of Upper Canada. These ladies have ever

taken a lively interest in Canada, and they have evinced their earnest desire to promote the progress of Huron College, by contributing to its funds, and by presenting to it the picture of their father, to be placed in the College; that picture is now before you. Governor Simcoe explored this country before roads were formed or townships surveyed. He encamped on the forks of the Thames, and it was he who fixed upon the site of this city, and called it "London;" and in his journal, which is in the possession of his daughters, and which Dr. Hellmuth has seen, it is recorded that he and his staff at one of their encampments, it may be on the site of our city, knelt and prayed that God's light and truth might penetrate these regions, and that His blessing might rest upon the country. It becomes us thankfully to acknowledge that the prayer of this great and good man has been so signally answered. I shall not any longer occupy the time of the meeting, but will call upon my Right Rev. Brother Bishop McIlvaine, of Ohio, to favour us with the Inaugural Address, which he has so kindly undertaken to deliver.

INAUGURAL ADDRESS.

BY THE RIGHT REV. DR. McILVAINE,

Bishop of Ohio.

MY LORD, LADIES AND GENTLEMEN,

I have great pleasure in congratulating the inhabitants of this City of London, but especially my Right Rev. brother, the beloved and most venerated Bishop of this Diocese, on the present auspicious occasion, as it is the happy evidence of success in a measure of so much importance, and yet of so much labour and care. I desire also, very particularly, to congratulate my dear friend and brother, the Ven. Archdeacon Hellmuth, who has borne so much of the burden and heat of the day, in bringing the enterprise of founding and endowing the College of Huron to the present most hopeful issue; and whose arduous and wisely conducted labours in this cause, united to his eminent qualifications as a scholar, and a learned and Evangelical Divine, have most justly obtained for him the honourable place of Principal of the College, and Professor of Divinity therein.

It was my good fortune to be much with him during the first of his two visits to England in behalf of this work, and to witness his indefatigable zeal in its prosecution. We shared the same affectionate hospitalities; our beloved friends were much in common. He had trials then, and obstacles to overcome, which were not a little increased on his return to Canada, and in a second visit to England. But he had the warm hearts of devoted friends of Evangelical truth, able to help, and ready to help; ready to help him, because of his cause,—but made the more ready, because of their great respect for and confidence in him as its agent,—hearts made only the more strong in its behalf by such opposition as it encountered, and which I am sure are to be relied on for whatever aid it may hereafter require. My whole sympathy was with it and its unwearied advocate; and what little I was able to do for either, I am sure was done as heartily as if it were for a College on the other side of our national boundary lines, and in the Diocese at the head of which Divine Providence has placed me. I remember a particular incident in that connection. Soon after an interesting clerical meeting at Islington, at which I delivered an address in company with Dr. Hellmuth, in behalf of his effort, I wrote an article for the *London Record* in furtherance of the same. It was just after the Trent affair had spread such a dark cloud over the international relations of Great Britain and the United States. That cloud, happily for both countries, by God's goodness to both, had passed away. But while it stayed, there was a great deal said by the English press and in social circles

of a design asserted to be entertained, or likely to be entertained, in the United States, of making an armed invasion of her Majesty's dominions in Canada,—a matter which I then believed, as I believe now, to have been, and to be, about as much designed or desired, as that the people of Canada should invade the United States. I wrote the article referred to, and after alluding to such supposed design, and expressing my ideas of its probability, I said, that certainly *I did* purpose an invasion of Canada, and was then about it; that it was neither more nor less than to endeavour, as by that article, to lead captive some pecuniary aid from England, to the help of this very College of Huron. My invasion may have been as feeble as it was harmless. But on the assurance of the Archdeacon, I am led to hope that it did lead to the surrender of some good *gold-clads* (so much better than *iron-clads*) for the benefit of the College. If, however, it had no other effect than to manifest good will and brotherly kindness, the result was sufficient reward. I am here among you now by request of your Bishop, to renew that invasion more directly, and with weapons such as befit a spirit of fraternal co-operation in this your eminently important work.

I have read the Constitution of this College, and have marked with great satisfaction the pains taken therein to secure to all generations the continuance of that form of religious doctrine under which, in the teaching of the present and first Bishop of this Diocese, and of its first Principal and Professor of Divinity, the College begins its course. The doctrine here to be taught, and in expectation of which the donations of

brethren in England have been made, is designated in the Constitution, under the expressions "strictly Protestant" and "strictly Evangelical," according to "the natural and grammatical interpretation of the Articles of the Church of England." I like that word "*Evangelical*," as I like also that word "*Protestant*." They go together as two that are agreed. Aside from what each may mean, when restricted to its etymological sense, each like many other terms which the needs of classification have enlarged or restricted in their application, has come to signify a certain well understood and classified system of religious teaching, in distinction from every other professing to be Christian and Apostolic. *Protestant* means, in these days, not merely opposed to those more particular and salient doctrinal corruptions of the Church of Rome, against which the Church of England has lifted up a formal protest in Articles of Faith; but also to all that system of Romanism which naturally proceeds from, and is identified in teaching and practice with those more prominent corruptions. *Evangelical* is well understood among us to mean, not merely a system of doctrine sufficiently marked by distinctive Gospel-truths to separate from all other religions, but that one system, which has come to be so distinguished from others, making the general profession of being Christian, and Scriptural, and Church-like, that with some it is a name of reproach, while with others it is a name of honour, and with all the indication of a definite, well understood classification of doctrinal teaching, of which the Articles of the Church of England, and of the Protestant Episcopal Church in the United States of America, more

especially as expounded and enlarged in the Homilies common to both, are in their natural and grammatical interpretation a formal profession. I must again express my satisfaction at the laying of this requisition of "*strictly Protestant and Evangelical*," in the corner stone of this College.

But again: In looking at this enterprise as a matter of rejoicing and thankfulness in its present progress, allow me to call your attention to it for a moment, as it is an effort to raise up a succession of Clergy indigenous to the soil,—men of the country to do the work of the country. You cannot depend on the mother country for such supplies of labourers in the ministry as you need, either in point of number or qualification, for the varied work of such a Diocese as this, with all the outlying Missionary fields which it must have in view.

Certainly I can say nothing in disparagement of the spirit, or education, or zeal of such Clergymen as are, or may be, induced to forsake the endearments and habits of English life, and as Pastors of churches or as Missionaries in wide and thinly populated districts, put in their lot with the people of this Province. Not only will it always be the case that the supply will be very uncertain and inadequate; but in general with the best preparation of spirit and school education, there will be found in the men a want of adaptation to many of the fields of labour, so widely different as they are from those in which their habits have grown up, which, though it may be, and often is, bravely overcome, presents in all cases, more or less, a difficulty,—and sometimes one

of serious hindrance to the usefulness desired. The remedy is in the rearing of a body of Clergy for your parishes and missions out of the sons of the soil, whose thoughts, and associations, and attachments, and habits have been formed in contact with the people of the land ; whose sense of home, socially as well as officially, is there ; and whose training as ministers has been guided with special reference to the circumstantial features of the work they are called to do.

But there is another aspect in which this incipient College, inaugurated to-day, presents itself to my mind with the greatest interest. It is a College, not merely for the education of young men who may be afterwards ordained to the Gospel ministry, but for *such education* as shall be justly entitled to the name of a *divinity* education, distinctly and strictly so called. By which I would be understood to mean, not that nothing else than divinity and kindred branches, requisite for a full clerical education, will be taught here ; not that a foundation of other teaching than such as tells directly on the work of the ministry will not be laid here ; but that all the teaching of candidates for Orders will be decidedly in that direction ; and especially that, in it, and far above all, and as the great head course which shall marshal and subordinate all for its own best development, *divinity*, specifically so called, in its full and logical system, in all its parts and discriminations, with its antagonisms faithfully traced out, and the divergent lines of error at their earliest steps of departure exhibited, and all that enters into the proper preaching of the Gospel, so mapped out, that the faithful student may be made a thoroughly

furnished teacher and guide of Christian believers, as well as of the wandering and impenitent.

I speak thus emphatically on this head, because while in theory it is taken for granted that a (so called) divinity education will be what I have endeavoured to describe, it is often in practice far otherwise. In much of the education for the Ministry, furnished by Colleges and Universities, on which Orders are conferred, while courses of divinity lectures, and in certain affiliated branches, are given, among many other branches of instruction, the amount of Theological education is for the most part but little more than all well educated men secure. It is as if our lawyers should be satisfied with only such study of law, or our physicians with only such study of the theory and practice of medicine, as all men of general education possess. For the practice of law there are law-schools, specifically so called and fashioned, where only law is taught. For the practice of medicine we have like medical schools, where only medical science, with what is essentially auxiliary, is learned. What would be thought of a professedly medical college-training, where the *materia medica*, the anatomy of the human frame, and all the system of doctrine and practice founded thereon, with the false theories and practices to be shunned, constituted only one branch of a general course of teaching, in which many other great branches of science received at least equal attention, so that the aspirant for medical practice being expected to take all, must necessarily be only generally and superficially qualified in any, and must come forth to the work of his calling about as well pre-

pared for the practical treatment of diseases, as to apply the principles of the steam-engine to all the uses of machinery in the various manufactures?

The first preachers of the Gospel were not competent for their work without the inspiration of God. It requires a careful, extensive, and well digested study of revealed truth, as contained in the Scriptures, to supply the place of their supernatural endowment. I know indeed, and would not for a moment even seem to forget, that the mere study of divinity, no matter how wisely and thoroughly prosecuted, can not make a qualified Minister of Christ. Much else is needed; such as the inward calling of the Holy Ghost; the truly regenerate heart; the love of God shed abroad therein; the personal experience of what it is to come to Christ by faith, and become a partaker of Him and of the precious hope of eternal life which is built on Him only; an earnest desire to glorify God in the manifestation of His grace, and to turn sinners to His great salvation. Certainly there can be no preparation without these. The preacher is blind and dead without them. And all he can make himself by other attainments, and all the activities he can be stimulated to engage in, from other causes, cannot give life to that death. But neither must we suppose that, with such spiritual preparation, infinitely precious as it is, the minister can be thoroughly or adequately furnished, to "do the work of an Evangelist," and "rightly divide the Word of Truth," according to all needs, and in opposition to all errors, until, upon that "sure foundation," he has built up in his mind the specific education which we have endeavoured in general terms to designate.

I think we see in the want of such professional education much explanation of the progress of certain great corruptions of Gospel truth among the Protestant Clergy of England in recent years. The false teaching of the Tracts, and of all the school of which they are the expression, would not have taken such hold on the younger Clergy of the Church of England, had more of them been carried, in their preparation for the ministry, through such a systematic course of Divinity, as would have enabled them easily to detect the false pretences to Christian doctrine by which they were seduced. In Ireland, where, from various causes the Romish controversy was better understood, those furtive advances of Romish delusions gained hardly any success. I venture to say that among those Clergymen whose sympathies are most with the authors of the notorious "Essays and Reviews," it may be found, as with a certain Lord Chancellor of England of whom it was said that he knew everything but law, that in their preparation for the ministry, they applied themselves to almost every branch of education more than divinity. The Bishop of Natal, better known as Dr. Colenso, is a case in point. Whatever he may be as a man of science or of classic attainment, it is manifest, from the nature of the difficulties which were so new to him, and of which he was not aware of the usual solutions, that in the proper studies of a minister of the Gospel he was not a well educated man. Such difficulties could not have so seriously affected him, had he been trained in those branches of study which pertain to every respectable course of theological education for the ministry. His

mind, had it been enlarged, and exercised, and furnished by such discipline, would easily have seen, what we so much wonder that he did not see, the excessive *chaffiness* of objections which to him were mountains.

It is for self-protection against assaults of error, as well as for ability to declare the whole counsel of God, that a minister needs to be well armed in the learning of his profession. Every age has its special development of religious error, seeking to turn away the ministry as well as the laity, from "the truth as in Jesus." Our age is well marked in this respect. I need not mention the two familiar examples,—the Tractarian movement, and more recently, the Rationalistic,—both *present* and very seriously dangerous.

But when I speak of the Tractarian movement as a matter of *present* danger, I am met with an almost universal confidence, even among those who have resisted it, that it is *a matter of the past*,—that its dangers are over, or at least of so little remaining power as scarcely to deserve a thought, in view of the threatening advances of that which has recently so engrossed the attention of watchmen on the walls of Zion. In this confidence I have no share. And here, I beg to be allowed to speak my mind somewhat at large; and while doing so, to be understood to speak, not as a Bishop of a Diocese in the United States; not as having any local allusion beyond what I may express; but as a Bishop of the Holy Catholic Church in all the world, to whom the interests of Gospel truth in all the world are precious, and in an important sense, committed.

What I desire to urge is, that since a portentous school

of rationalistic scepticism has grown up in the very Halls where the Tractarian movement first appeared, and is now receiving so much of the public notice, that its predecessor is little heard of, we must be far from supposing that the latter has no advocates that need to be watched, nor strength still to do harm ; that its Rome-approaching doctrines are not by zealous teachers still busily propagated ; or that there are not extensive classes and conditions of mind, wherever we go, ready to receive its congenial seed and to produce its appropriate fruit. Because it has been signally defeated in the field of argument, it may be too much supposed, that its field of operation has been closed ; not remembering the power of the Canaanite to trouble Israel, corrupt the true religion, and fill the land with idolatry long after his fortresses had all been taken. "The Canaanite was yet in the land," defeated but not exterminated ; and Israel was in captivity to the blandishments of his captive.

One thing is certain. The present promoters of the system of doctrine and of church-practice best known as *Tractarianism*, do not think it defunct, or inoperative, or unambitious of progress, or slow of operation, or likely to be so. They work it and glory in it, as a spreading leaven, a tree planted by the rivers of waters, whose leaf hath not withered, and that brings forth its fruit in its season. To a considerable extent we agree with them. It may be perfectly true that it has lost its first positions ; that in the falling of so many of its chief leaders into avowed Popery, in spite of their strongest anti-Popish professions and protests, the system has suffered great disgrace ; it may be very true that we hear much less

than during its former years, of new converts to it, or through it, to the Church of Rome ; that the press has ceased to teem with its publications and the magazines to do battle against it or for it ; it may be very true that what it now does, is done more quietly and secretly than formerly, more as the miner under ground, than as a soldier in the open field. And yet, I believe it is just as true that it is still doing a very evil work ; leading many, many souls astray, and spreading a vast deal of spiritual delusion ; that under the profession of special deference to the teaching of the Church, its abettors are industriously inculcating doctrines and practices directly in opposition to those of the primitive Church, and of the articles and standards of the particular Church to which they belong ; that under the special boast of Catholic truth, it is propagating with serious success what is wholly uncatholic, because wholly incompatible with the Gospel of Christ, thus preparing a great breadth of ground for a future harvest of actual Popery, and educating aspirants for the ministry, who will incur the anathema pronounced by St. Paul on those who preached another Gospel than that which he preached.* The old Upas tree may be standing no more on its original roots ; but its branches have taken root and are now trees, and are sending out *their* branches to take root likewise, and become poison in their turn.

In our estimate of the present condition of this system, we must remember that change of policy is no evidence of diminished zeal or influence. When at its first development, it had need to rouse attention in order to

* Gal. i. 8.

obtain a field, it came forth with an array of high pretending publications, bold in assumption, arrogant in argument, challenging opposition, and affecting contempt for whatever stood in their way. It spake "as one having authority." It was boastfully a Reformation of the Reformed. It was the very Protestantism of the Church of England in distinction from the ultra Protestantism of Luther and Calvin. It denounced Rome and abhorred Geneva. A great flourish of trumpets proclaimed its advent and progress,—volume followed volume, controversy was sought, because notoriety was desired. It obtained both, and when in argument it was signally defeated, its success was not hindered with the class of minds it expected to gain.

But now there is a marked change in the bearing of the system thus installed. Of a great deal that was at first loudly professed, for the sake of a garment to hide what it would have been premature to exhibit, we hear no more. Of many protestations against the injustice of charging it with certain doctrines and tendencies, we hear no more. That it is the only safe ground on which real Protestantism can be sustained and vindicated, of which we once heard so constantly, we hear now no more. To vindicate itself by elaborate argument, is no longer its care or its need. It has gained a position, and it improves it. The silence of the mine has succeeded to the noise of the assault. Instead of the column of attack storming your walls, we have the quietness of the sower sowing his seed. It was once of importance to court the notice of the polemic press. It is now of equal importance to evade it. "*Let us*

alone," is the petition. The strategy has changed—not the enemy.

The present policy is to cherish a taste for a ceremonial, *sensuous*, minute, and exacting externalism in worship ; for pomp, symbolism, mystery, and a cumbrous ritualism, multiplied with details of church furniture, clerical-millinery, posture-making, musical formalities and the like ; under such morbid sentimentalism, calling itself the real spirituality, to introduce, by degrees, the whole sacerdotal doctrine and practice of a sacrificing Priesthood, and of sacraments efficacious (*ex opere operato*) to salvation, because received at such hands ; the visible Church, the only depository of saving grace ; ministers of sacraments, the only dispensers of that grace ; true Ministers, *real Priests*, having a real sacrifice to offer, and at a real altar—remission of sins obtained only through their ministry, in which ministry they stand as mediators between us and God, so that by them only we come to Christ, and through Him to God. The Priest at the altar, offering sacrifice for the people, is represented as the prime and essential aspect of the Gospel Minister. The preacher in the pulpit, teaching and preaching Jesus Christ, is studiously, however cautiously, represented as doing work quite subordinate, —not essential, but rather incidental to his office as a Priest. All this of course is of the very essence of Popery. Against it every nerve in the heart of a true Protestant is braced. Let it be once established, and then the fore-runner has well made straight the path, and prepared the way of Anti-Christ, speedily to come to the temple of God and make it his own. With that

- sacerdotal system for its central position, it can easily ramify and extend itself under ground, till the whole surrounding soil is essentially possessed, with all the tendencies and tastes that Popery desires. Hence, an essential Popery, without its name or profession, but professing still the Protestant faith, may easily grow up without any observable effort of propagation. The false doctrine is insinuated, not proclaimed or urged. It is so asserted by its agents, as if a matter of course, that persons habituated to its phraseology, get to identify it in their minds with real churchmanship, and forget that any true Protestant churchmen have ever thought otherwise. By all that they constantly see in the church and in the minister the education goes on. They hear no more of such a thing as a communion *Table*. It is "*the altar*." They see (at least it is the case in some parts on the other side of our national boundary line), they see no more of any furniture for the Lord's Supper that looks like a *table* and conveys the idea of a *feast*; but in place of it something studiously intended to convey the idea of an *altar* only, in order that the minister may seem a *Priest* and the sacrament a *sacrifice*. In all this, and much more that might be mentioned, there is a constant, insinuating, silent, and influential education, under which people are being habituated to the doctrine as one which it were a want of churchmanship and reverence to doubt, that where the so-called *altar* stands, the Lord is present to His people as He is to faith and prayer no where else on earth; that grace is thence specially dispensed, and thither the worshipper is specially to look, because there stands the Priest, offering sacrifice for his sins, by whose

sacrificial mediation alone the sacrifice of Christ becomes fully efficacious to salvation. We cannot suppress our indignation at such teaching, under the name of that simple, free, and glorious Gospel of Christ, which knows no Priest, nor Sacrifice, nor Altar but Christ—and knows no way to Him but what is alike open in every place and to every believer, whenever and wherever his faith looks unto Jesus.

We remember the zeal with which our martyred Reformers, in their published "Injunctions" required every altar in the churches to be cast out, and only what good Bishop Ridley called "*an honest table*," to stand in its place. Why? Because of their stern condemnation of all that system of priest and sacrifice, and sacerdotal mediation of which an altar-structure is the symbol and instrument. We quite agree with a learned Romish divine—one of the translators of the Rhemish version of the New Testament (Gregory Martin), who wrote: "The name of altar implying and importing *sacrifice*, therefore we in respect of the sacrifice of Christ's body and blood, say *altar*, rather than table. But Protestants, because they make it a *supper* and no sacrifice, call it a *table* only—to take away the holy sacrifice of the mass, they take away both altar and priest, because they know right well that these three, *priest*, *sacrifice*, and *altar* are dependents and consequents, so that they cannot be separated."*

We have spoken of the recent portentous aspect of a sceptical rationalism in the Church of England, as one of the two chief dangers to which the truth and the

* Fulke's Defence of the English Translation of the Bible. Parker's Soc. Ed. pp. 515.

purity of the Church are exposed in these days. The question of its rise—what state of mind produced it—what influences favoured its appearing—how far it is connected with Tractarianism, or had its origin in the same head waters, is important. It is generally supposed to be so entirely the very antipode of Tractarianism; the former exalting reason above the authority of Scripture, and finding the ultimate rule of faith in one's own consciousness; the latter degrading reason into a slavish submission to Church authority, to the entire denial of all private judgment—that the two must be so essentially opposite as not to have by possibility any common origin, or be in any degree helpers of each other. From this we differ. Opposite extremes sometimes meet—and have the same beginning. But let me be understood. I am far from supposing that the offensive Rationalism of the “*Essays and Reviews*,” or of the school which they represent, is not most strongly and sincerely condemned by those who now represent the Tractarian School. We do not know, nor has it any connection with our present inquiry to ascertain, whether any of the present school of Anglo-Rationalism were ever enlisted under the banner of Tractarianism, or showed any leaning towards it. We maintain however that there is a most important connection between these two widely divergent and, in many important aspects, really antagonistic lines of doctrine, in this, namely, that the state of mind which Tractarianism, like Romanism, seeks to establish as the stock on which to graft its doctrine of the dependence of our faith in the Scriptures on the authority of the Church, is such, that it is wholly a question of circumstances and

incidental influences whether that stock will take the graft and produce Tractarianism, or refuse the graft and because of the condition to which the effort has reduced it, bring forth Rationalism. For example,—It was notoriously the effort of the Tractarian leaders to decry the Evidences of Christianity ; to maintain that we could not arrive at a sure faith in the Scriptures by any such process ; that it was the way to make of inquirers infidels. It is well known that Mr. Newman, before he went to Rome, in his lectures in Oriel College, Oxford, studiously endeavoured to depreciate the arguments of Paley, and directly laboured to convince his pupils that all such evidences were essentially inconclusive—so that if we had nothing better to lean on, the straight result was unbelief. One of his chief adherents at that time, wrote in the chief periodical of the School (the *British Critic*), that when an unlettered man says he believes “because he has been told so by persons wiser and better than he,” this is so very wise that “there is nothing to be compared to its logic, either intellectually, morally, or religiously, in all the elaborate defences and evidences which could be produced from Paley and Grotius, and Sumner and Chalmers.” But why all this? Did they want to make men infidels? No. But they wanted to compel them to the alternative of being infidels, or taking refuge in the mere *dictum* of the Church (not however of the Protestant Church in her Articles, but of what they called the Catholic Church in her traditions) as the only warrant to believe in the Scriptures, and so in all the doctrines contained therein. But now suppose that some of their pupils after being led so far in this

training as to give up the Evidences of the inspiration of the Scriptures and of Christianity, would follow no further; that while some were of a temperament or a state of feeling which made them quite ready to take the Church as authority for anything—others of other dispositions and feelings were unable to see any warrant for the Church, when there was no warrant for the Scriptures, and felt that in renouncing the Evidences of Christianity they renounced all—Church and every thing; and hence became rationalists and sceptics—was not Tractarianism the cause of such sad apostacy—was it not the very forerunner which made its paths straight?

And must there not have been enough of this stopping half way,—this receiving the teaching which annulled the authority of the Scriptures, and rejecting that which sought to substitute the authority of the Church, to have prepared the ground for an actual harvest of unbelief, of which the present school of Rationalism might well be the natural offspring? * Here was a preparation of mind inculcated as the basis on which the authority of the Church was to be accepted, which went on to Tractarianism or to Rationalism and Infidelity, just according to the peculiar character or impulse of the individual pupil. We may imagine a fountain of water on a ridge of the high mountains which divide the streams that flow towards the Italian Seas on one side,

* We might make a similar illustration from the Tractarian doctrine, of the necessity of submitting our interpretation of the meaning of Scripture, to the authority of the Church, and also from the doctrine of Reserve or Development which is common to Tractarianism and Rationalism. See Archbishop Whatley's "Caution for the Times," Nos. xii. and xiii.

from those which flow to the German on the other, so situated that a mere incident—the scrape of your foot, a blast of wind, may determine to which of those seas that fountain shall send down its waters. Certain it is, as a matter of fact, that Tractarian teaching about the Scriptures did make infidels, as well as Papists. In the year 1850, appeared a book, by F. A. Froude, of Exeter College, Oxford, a near relation, if not brother, of the Froude who figured prominently as one of the original Tractarians. It was called “The Nemesis of Faith.” It was an exhibition of the re-action of Tractarian teaching on a mind that had followed to a certain extent its guidance. It was substantially such an exhibition of scepticism as is found in the “Essays and Reviews.” The London *Christain Observer* reviewing it in 1850, said: “Rumours had long been rife of a reaction at both the Universities, but more particularly at Oxford, against the principles and doctrines of the Tractarian, so called, Anglo-Catholic School. The new movement was understood to be Rationalistic, if not decidedly sceptical. And not a few of the immediate disciples of the most eminent Tract writers were said to be the chief oracles of coteries in which, to use an expression reported to be current among them, *the historic truth of Christianity was considered an open question.*”

This, observe, was written in 1850,—so long before the present Rationalistic School declared itself. Observe also, in the current expression,—of that reaction from Tractarian teaching,—namely, that “*the historic truth of Christianity must be considered an open question;*” its similarity to declarations and insinuated teaching in the

recent "Essays and Reviews," its remarkable resemblance to what Dr. Colenso says concerning the historic truth of the Pentateuch, and to what he will say hereafter, if consistent with himself, concerning that of all the Scriptures. See how near it comes to the doctrine of Rome and of the Tractarians,—that such is the defect of evidence for the truth of the Scriptures and of Christianity, that we have no consistent refuge from infidelity but in the authority of the Church ; and then do not charge me with rashness, in maintaining that between the teaching of Tractarianism, and the state of mind out of which spring Rationalism and Scepticism, there is a near and most important connection.

It is worthy of remark, that, some eighteen years ago, Archbishop Whately,—that eminent writer, lately deceased,—in his "Kingdom of Christ," compared Tractarianism with the German Rationalism, of which the present English Rationalism is but a new edition ; and he considered them as so agreeing in certain doctrines which both *divulged*, "that a still further agreement might be expected in the doctrines *reserved*." "Both parties (he said) decry the historical evidences of Christianity, and every appeal to evidence ; and both disparage miracles, considered as a proof of the Divine origin of Christianity." "Other coincidences may be observed,—such as the strong desire manifested by both parties to explain away, or soften down, the line of demarcation between what ordinary Christians call the Scriptures, and everything subsequent ; between what we call the Christian Revelation, and any pretended after Revelation or improvement, or completion, or perfect development

of the system of true religion. To Christianity, as a Revelation completed in our sacred books, both parties, more or less openly, according to circumstances, confess their objections. And it is remarkable, that even the vehement censures pronounced by one of these Schools on the speculations of the other, are far from being inconsistent with their fundamental agreement in principles." *

If it had been the settled purpose of the Tractarian writers covertly to prepare the way for, and ultimately to introduce a School of just such Rationalism as we now deplore, they could not have acted more skilfully than they did in some of their teaching. Let us take for a specimen the 85th Tract. It seems as if it were written for the express purpose of so unsettling men's minds as to the truth of the Scriptures, and their meaning, that whoever did not want to be an infidel, must feel that he had no refuge but to become a Tractarian or a Papist. Difficulties to faith are exaggerated; evidences of faith are depreciated; objections are given in their utmost force to the very parts of Scripture which the "Essays and Reviews" select; and the objections are similar, and are either not attempted to be answered, or they are answered so feebly, as rather to fasten than remove them. The Tract proceeds throughout on the abominable assumption, that all parts of what it calls "*the Church system*,"—namely, its own peculiar doctrine of Apostolic succession, of the corporeal presence of Christ in the Eucharist, of absolution and priestly power, etc., are so on a level in point of evidence in the

* Kingdom of Christ, App. to Essay II. Note P.

Scriptures, with the fundamental doctrines of the Trinity, the Atonement, the Inspiration of the Scriptures, etc.,—all so "*latent*" in the Bible, none "*on the surface*,"—so few texts for any, and those so indirect and circuitous in their application, their proof so "*oblique*," that if we conclude against one, we must, to be consistent, conclude against all;—that is, if we reject the Tract doctrine of Apostolic Succession, or of priestly absolution, for want of proof in the Scriptures, we must reject the Atonement, the Trinity, the Inspiration of the Scriptures! Can we help seeing how such teaching prepared the way for the present Rationalism concerning the Atonement and the Inspiration of the Scriptures? Take such passages as the following from the 85th Tract:—"If we will not content ourselves with what we may be disposed to call insufficient proof of matters of faith and worship, we must become either Latitudinarians or Papists." Again:—"God has given us doctrines obscurely gathered from Scripture, and Scripture which is but obscurely gathered from history." Again:—"Doubt and difficulty, as regards evidence, seem our lot. The simple question is, what is our duty under it? Difficulty is our lot, as far as we take on ourselves to inquire." "If we will not go by evidence, in which there are three chances for Revelation, and only two against, we cannot be Christians." Thus our basis of faith is a feeble preponderance of chances—*three to two*. We do not wonder that the Tract writer should have said,—"*I predict, as a coming event, that minds are to be unsettled as to what is Scripture, and what is not.*" He needed no prophet's inspiration thus to predict. It was only a calculation

of effect from cause. Men's minds have been and are thus unsettled,—and we charge that writer, and his whole School, with the cause. They expected, as a logical consequence, that where their teaching did not make disciples it would make sceptics. I think, therefore, one may well be excused who thinks he sees as much connection between that School and the present Rationalism in the Church of England, as I have endeavoured to point out. It does not make us less condemn the Rationalism; but it does make us feel obliged, the more a great deal, to detest the other.

I rejoice in the founding of this College, because I entertain the surest confidence that it will stand as a strong wall of defence against both. We are assured of this, not only when we see in what hands its government and instruction are now placed, but also when we consider by whose hands the successors are to be continued. Such Trustees as the Earl of Shaftesbury, and the Hon. Arthur Kinnaid, and other most trustworthy men whose names have been read, the continuators of the Trust, make the doctrine hereafter as sure as any human arrangement can make it.

But when the instruction in such an institution has made its pupils intelligent and strong for the resistance of doctrinal error, there is much more to be done before they can be "apt and meet to exercise their ministry to the glory of God, and the edifying of His Church." Well skilled they may be to "banish and drive away from the Church all erroneous and strange doctrines," and yet very poorly qualified so to preach "the truth as in Jesus," as to be effectual in the conversion and sanc-

tification of sinners. "We have a strong city." But in what consists its strength? "*Salvation hath God appointed for walls and bulwarks.*"* The great defence, and the only sure and permanent reliance, under God's grace, for the purity of the Church, is in earnest labours to make known among all people the free and perfect salvation of Christ, and to gather in the lost to its precious refuge. A Church "at ease in Zion" is easily corrupted, as stagnant waters are more easily poisoned than a running stream. A Church alive in the spirit of its great duty to preach the Gospel to every creature,—a ministry enjoying *salvation* as a personal possession, and labouring in the experience of its glorious hope, to bring souls to the same blessing, is the City which God will keep as with "walls and bulwarks." When our blessed Lord would describe in a parable the chief work of the ministry of His kingdom, He said,—"*A sower went out to sow his seed.*"

I beg leave to dwell a little on the lesson thus suggested.

The minister of Christ is *a sower of seed*. Such is his office. All his duties are subordinate to that. Whatever comes of his work in the salvation of souls is exclusively the product of the sowing of seed. And what is the seed? The parable answers,—"*The Word of God,*"—nothing else. If the seed falls on stony ground, or amidst thorns, and is fruitless, or if it falls on good ground and brings forth fruit, thirty, sixty, or an hundred fold, it is still nothing but "*the Word of God.*" All the fruit that ever did come of the ministry

* Isaiah xxvi. 1.

of the Gospel,—all that is now safely garnered in heaven, and all that ever shall be, as the result of a ministry of men on earth, our Lord teaches us is the product, under His power, of nothing but the sowing of the seed of the Word of God. We hence conclude that only as a minister shall make his work to consist in the faithful implantation and culture of the Word in the hearts of men, is he regarded in the sight of God as (in anything but office) a minister of Christ.

But the Word of God is *all the Scriptures*. They contain only His truth, but yet truth of such various sorts and applications, and apparently of such various degrees of importance as regards the salvation of the soul, that the question arises, whether all that Word is equally the seed which is to be sown for the fruit of life; or whether there is not some portion on which, more than any other, when we preach it, God will give us His blessing? All the land of Israel was "the holy land," but the nearer it was to "*the holy city*," the more was it holy. And when you entered Jerusalem, the nearer you came to "*the holy house*," the more did you tread on holy ground. And when you had entered within the Temple, and passed through the Court of the Gentiles, and then the Court of Israel, and had reached that of the Priests, and stood before the "*altar most holy*," where was the daily burnt-offering for sin, then indeed must the shoes be taken from your feet, for the place is specially holy. But you pass within that veil, and enter what is emphatically "*the holy place*." Another veil is there. Within it is "*the most holy place*,"—"the holy of holies,"—for there is "the mercy-seat," and "the

glory," and before it the blood of the sacrifice is sprinkled, and the High Priest makes intercession. So is all Scripture holy, — "given by inspiration of God, and profitable for instruction in righteousness," and we do no injustice to any of it when we say that within its holy ground and divinely indited truth, there is truth more especially to be regarded, in distinction from all else, as the seed given us to sow ; truth which increases in such importance as it is distinguished from all other truth, by deserving the Apostle's description of "*truth as in Jesus*,"—that is, as He *himself*, in His Divine person and salvation, is its subject and substance ; as it leads us to *Him*, who is the Holy Temple of the indwelling "fulness of God ;" to *Him*, as the one perfect and sufficient sacrifice for sin ; to Him, as the High Priest of our redemption, who for us hath entered within the veil, and "ever liveth to make intercession for us." St. Paul, speaking of himself as a minister of the Word of God, said he was "separated unto the Gospel of God ;" and that Gospel, he said, was "*concerning His Son Jesus Christ*."

The Gospel is Christ. The Word is the seed of the kingdom, in proportion as it is *concerning Him*. Our blessed Lord, after He had risen from the sepulchre, and when He would preach the Gospel to the two disciples on the way to Emmaus, "began at Moses and all the prophets, and expounded unto them in all the Scriptures *the things concerning Himself*."

But as within the whole enclosure of what was called the Temple, there was a part which was eminently *the* Temple, so within the whole area of the things concern-

ing our Lord, there are things, truths, works, offices of which, more than any other, the Gospel of His salvation consists.

When the three disciples, on the Mount of Transfiguration, saw Jesus in glory, they saw also Moses and Elias "talking with Him;" the former representing the Law, the latter the Prophets,—both as unitedly testifying of Christ. It is written that they also "*appeared in glory.*" The glory of their Lord was upon them. It is also written that "they spake of *His decease* which He should accomplish at Jerusalem." Nothing else do we read of as having entered into that conversation. His expected death concentrated their whole adoring attention; just as after it was accomplished, Jesus made all the Law and the Prophets speak concerning it to the two disciples, who knew so little how to understand it.* It was when Moses and Elias spake of His decease, that they "*appeared in glory.*" The Law and the Prophets have all their glory as they testify to and are fulfilled in that death. So when the saints in heaven, out of all nations and dispensations, are represented as appearing in glory with Christ, we read of no event in His history of which they speak, in their joy, but His death which He did accomplish at Jerusalem. "*Thou wast slain, and hast redeemed us to God by Thy blood.*"† And thus, when the ransomed of the Lord, in the Church below, are gathered together, in their highest manifestation of communion with Him,—when in their blessed hope of appearing with Him in the glory of His kingdom, they commune with Him about that which, in Him,

* Luke xxiv. 26.

† Rev. v. 9.

is most vital and precious to their souls,—it is *His death*, accomplished at Jerusalem, on which their remembrance of Him is taught exclusively to rest, and about which they speak with Jesus, in their faith and hope, and thanks and praise. When John the Baptist came “to make ready a people prepared for the Lord,” the single aspect in which he presented Him to his disciples was that of the *sacrifice of His death*. “Behold the Lamb of God.” And all along the ministry of the Apostles we see that same peculiarity; “turning the hearts of the disobedient to the wisdom of the just,” by turning them first to that which is pre-eminently “the wisdom of God.” It was when they spake of the death of their Master that the Apostles appeared in the glory of their office. Only in His cross did they glory. It was the love which constrained them. While they preached Jesus Christ, as their whole theme, so that for them to *preach* as well as to live was Christ, you see one aspect of that theme distinguished above all others,—“the Lamb slain,”—Christ *on the cross*,—*His blood*! And why? What gives any sense to all this? What is it that makes that death such glory and praise—so the foundation of all hope,—so the ark of all refuge,—so the source of all life,—so the song of all praise,—so the glory of all ministry on earth,—so the “remembrance” of all believers here in our highest communion,—so the remembrance of all saints in heaven in their everlasting blessedness? What but that death, as the *sacrifice* for the sins of the world,—the *atoning vicarious sacrifice*,—that in which Christ was made “*a curse for us*,”—“*sin for us*, that we might be made the righteousness of God

in Him?" This explains all. Deny this, and all the glory is departed. The conversation of Moses and Elias about His death has no meaning. The glorying of Apostles only in the cross is foolishness. To show in our great sacrament His death, till He comes again, is without motive. Why not much more show His *life*? O yes! Without that atonement, which was foolishness to the Greek, and is still foolishness to the wisdom of this world, we have no Gospel, no Christianity, no hope. The Gospel is, then, precisely what the Temple at Jerusalem would have been, had its altar of burnt-offerings been taken away. The cloud of glory would have rested no longer over the mercy-seat. The High Priest would have entered no more within the veil, with "the blood of sprinkling." God would have been there, but as "*a consuming fire.*"

God forbid that our ministry should glory in any thing but the teaching and preaching Jesus Christ, in all that He is, in Himself and in His work; in the past, as He appeared in His humiliation; in the present, as He is in the glory of the Father; in the future, as His people "shall appear with Him in glory;" but above all, and as that central Light, whence comes the "*live coal*" that touches every tongue of the multitude without number in heaven, and kindles their flaming praise,—"*Christ crucified*,"—Christ the *sacrifice for us*. It is "foolishness" to many who are "wise in their own conceits." It is "weakness" to many who think their devices could mend the counsel of God. But it is what they cannot hinder it from being,—"*the wisdom and power of God* unto salvation, to every one that believeth."

That death—that sacrifice, we rejoice to “*show*,” as our glory, our hope, our strength, our banner,—the Christian’s great confession,—the Christian minister’s great proclamation,—the Christian Church’s “precious cornerstone, which God hath laid in Zion” for “a sure foundation.”

Such was the Gospel which Apostles preached, and it was of *that*, in that its main aspect, that St. Paul wrote that awful sentence: “If our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.” * Such is the Gospel, which we embrace *by faith* alone, and which carries its assurance of a full and perfect justification and salvation to “*every one that believeth*” in Jesus, and to none else, and to every one *only as he is a believer*, and which is “no respecter of persons;” giving no preference to high or low, priest, minister, or layman; regarding all simply as “*the lost*,” because “all have sinned,” and opening the door of acceptance, with equal freeness, to all sinners so coming unto Jesus. “Being justified by faith, we have peace with God, through our Lord Jesus Christ.” † Such is the Gospel, which the “STRICTLY PROTESTANT AND EVANGELICAL,” written in the Constitution of this College means, and of which I pray, with you all, it may be the glory of this College to raise up in every generation none but faithful ministers, whose “line shall go out through all the earth, and their words to the end of the world.”

* 2 Cor. iv. 3, 4.

† Rom. v. 1.

In conclusion, allow me to express to this Canadian audience my great pleasure, not only in addressing them on such an occasion as this, but in coming to do it, across separating national boundaries, and as one of another people and Church. "The right hand of fellowship" is thus held out in a way, and under circumstances which afford me special gratification. It is a pleasure and honour to do anything that may draw us together, as distinct nations and Churches, into closer bonds of amity and communion. No two political communities, separated by national lines, have more to make them dwell together in mutual good-will and continual concord than those which you and I now represent. No two Churches, so separated, have more to make them, in brotherly love, and for all the great work of the Church of Christ on earth, "*one communion and fellowship*," than ours of the United States of America, and yours of our common mother, the Church of England; the same Articles of Faith,—the same Orders of Ministry,—the same Liturgy, with but little, and that only incidental, difference,—the same history for so many centuries. Let us be indeed, in spirit and operation, one "household of faith." Let the prayers of each seek the blessing of God on both. Let us "provoke one another" indeed, but only "to love and good works;" thus showing "how good and pleasant it is for brethren to dwell together in unity."

CONSECRATION ADDRESS.

THE Consecration of this chapel to the worship of Almighty God, has a deep significance in many aspects. It marks another westward step of Christian civilization, and the triumphs of Christ's kingdom. Here, in the Diocese of Huron, have arisen a City and Cathedral, whilst the ancient forests are still almost in sight, and the echoes have scarcely ceased to repeat the cries of hunted game. And now, in this new London, in sight of the Cathedral,—as in the olden time, when English civilization was making its first home,—has arisen a School for the Ministry, under the eye of the Bishop, and the patronage of the Church. It is one of those forward steps of Anglo-Saxon civilization from which our race never retreats, because it is consecrated by religion.

As education lies at the basis of free institutions, and is the only guarantee of their stability, so Christianity must be a constituent in all education which is to fit masses of freemen to use rightly the privileges of self-government. I have no faith in education without religion. A state has far less to fear from uneducated minds, than from intellects trained in her schools

without the sanctions of the Gospel. Keen faculties, sharpened by academical collisions, become infinitely dangerous to the State which nurtures them; to be wielded under no control of holy principle, and unrestrained by religious habits. It is cherishing a power, which in return will sting the body politic with all the wisdom of a serpent. And as no faith can be placed in education without religion, so no confidence can be based upon religion without a form. To have power, religion must be embodied. Therefore we note the Consecration of this tasteful and beautiful College Chapel as a significant step in the march of this mighty Christian nation,—a step from which it will not turn back: because here are laid foundations for a broad and liberal education; and on the corner-stone is planted the cross; and each layer of the stones of that education is knit to the other by the controlling influence of the Gospel: and in the presentation of that Gospel, I recognise the principles of a Church, familiar to me as it is dear, embodying all that is true in doctrine, and virtuous in life. Anglo-Saxon civilization, under the guidance of God, has ever made steady progress; because at each step Christianity has been firmly planted. And so, no sooner does this City rise to fair proportions, than an enlightened liberality establishes this seat of learning, and the Church of England consecrates it to the service of Christ.

Most heartily do I sympathize with you, my Lord, and with the venerable Archdeacon Hellmuth, and with the brethren of this diocese, in this successful completion of another portion of your wise and broad scheme of Christian education. Our Diocese (Ohio) lies directly

south of yours, separated only by the waters of Erie. May God grant that it shall always be a peaceful lake. Our borders extend as far west as your own. We have perfect community of feeling with you in the difficulties of pioneer missionary work. And if we have advanced further in establishing the precious institutions of our common Church, it is because of the early establishment at Gambier, in Ohio, of a Theological College, precisely such as you have commenced here. We recognise, with gratitude, our indebtedness to the same liberality of English Christians which has built your well-appointed "Huron College;" for in reply to the appeals of our first Bishop, Chase, and the later appeals of our present venerable Bishop, Mc Ilvaine, English beneficence laid the largest stones of our noble foundation.

I look with wonder on what the energy of your Principal,—Archdeacon Hellmuth,—has accomplished, under the signal blessings of God. Two years ago this Institution had no being, except in the purposes of the Bishop of Huron, and the Archdeacon. Only in last December, my venerable colleague, Bishop Mc Ilvaine, was privileged to unite with you in opening the theological department; and now, in less than one year, you have two professors ably engaged in directing the studies of young men towards the ministry; whilst, as I am informed, already seventeen young men have been matriculated. This is wonderful progress. But further, in last December, this Chapel, as I understand, was not even thought of, except as a distant vision of something hoped for before your plans could claim perfection. To-day we offer it, complete in all its parts, for the ac-

ceptance of the Lord of Hosts. It is mainly, I learn from your Bishop's charge, the generous gift of Archdeacon Hellmuth, the members of his family, with the aid of a few other friends ; who have thus shown, in a most substantial form, their conviction that education should be moulded by, and consecrated to the service of our Lord. It is intended, first, for the use of the students of this Institution. But around them a congregation will be gathered, who will, we trust, be fellow-helpers in prayer,—that the Holy Spirit will vouchsafe to call many souls to His ministry out of this circle, and enrich with heavenly grace every soul whom He so calls. This second step,—viz., the Building and Consecration of this Chapel, in less than one year, and that only the second year of your enterprize, indicates wonderful progress. And by the persevering energy and liberality of Archdeacon Hellmuth, your Bishop, only yesterday, laid the corner stone of a Collegiate High School. The intention of this new school, as I learn, will be to present an opportunity for thorough classical, scientific, and commercial education, based upon thorough Christian principles ; to prepare youths for taking the highest honours of the universities ; for entering at advantage on either of the learned professions ; or for success in commercial life.

This new undertaking of the Archdeacon's deserves the heartiest support and gratitude of the Christian community at large, and of the Church in this Diocese in particular.

The Bishop, and Archdeacon Hellmuth, are about to proceed to England, to seek further aid for Huron

College. As all your work, so especially the College has our earnest sympathy. Our brethren who will plead their cause have our warmest prayers for their success. I know the instant value of such an institution, in the present formative state of our western population. And as it is not only based upon, but so far as the Lord has enabled them, is imbued with a pure Evangelical Christianity, it will come with every plea that should be powerful, before the liberal hearts and enlightened judgments of brethren in the Church, in England. If my voice could be heard there, it should carry the plea as from one, who, in precisely similar circumstances, has learned its urgency from experience. But these advocates will probably meet in England my venerable colleague. His heart is already with them, and his powerful voice has already been heard there in behalf of Huron College. Bishop Mc Ilvaine will verify every statement of the pressing need for the full establishment of all the departments of the College.

You have great reason for gratitude to God, my brethren, this day. Most signally has He shown His acceptance of your labours. This is your support; this your crown. To labour for this loving Master; to feel that He vouchsafes to use your humble efforts; what privilege is higher? What glory more to be desired!

I am led, by a very natural association,—natural under the circumstances,—to another signification of the solemn events of this day. Equally with those, it calls for our devout gratitude to God. Thanks be to God, that in this our hearts beat entirely in unison.

The Consecration of this Chapel is the re-consecration of the great Evangelical idea, the thought of all thoughts, for accomplishing the regeneration of mankind,—“Christ, and Him crucified.” Not Christ alone, perfect though He was in character, and precious in example; but Christ upon the cross, Christ the Saviour, Christ the Sacrifice, Christ the Atonement.

Here, in the far west, are re-consecrated to the service of God, those great ideas of the Reformation,—out of which have sprung our liberties as men, our hopes as Christians. That chain of truths, which binds together in one invisible but real unity, all the children of God: who shall separate them? Who shall separate us from them? The Bible the sole rule of faith. The Bible to be read, and interpreted, and enjoyed, on individual responsibility. Divine grace immediate to the soul, and not merely *mediate* through sacraments. And justification through Christ alone, by faith.

Hinging on one another, these are but parts of the one truth,—the Gospel. And as this Chapel of the Theological School of this Diocese of Huron opens its sacred walls to-day, to consecrate again these truths, it is a pledge that every student shall learn to carry away with him this one glorious Gospel, to be the substance of his preaching in the service of the Master. We rejoice as if another Horeb had been smitten here. Out gushes, in full flood-tide, the pure river of the water of life, pure as crystal; and as the thirsty people stoop at its side to drink, or as it follows advancing generations through the pilgrimage to come, we know that to every soul that tastes, it is life-giving; for that Rock is Christ

Passing now from the solemnity of Consecration, to thoughts appropriate to the other solemn service which you have just witnessed: the Lord Bishop of the Diocese has very significantly made Ordination his first official act, after Consecrating this Chapel; he now sends those brethren forth to preach those principles which are to be taught in this College. Let us then carefully study those principles as St. Paul the Apostle sets them forth in 1 Thessalonians ii. 4.

ORDINATION SERMON.

BY THE RIGHT REV. G. T. BEDELL, D.D.,

Assistant Bishop of Ohio.

THE TRUSTEESHIP OF THE GOSPEL.

"As we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God which trieth our hearts."—1 THESS. ii. 4.

THE Apostle has seized upon a very significant representation of ministerial functions. He speaks of himself as *Trustee*,—a Trustee for God to men: acting in God's behalf, for the benefit of His redeemed children. It is a striking representation. And here, as in every other aspect of this many-sided ministry, the Apostle appears in an attitude appropriate to the view of duty which he is taking.

As an ambassador for Christ, with dignified earnestness he presents his credentials, and urges his mission of reconciliation. As a watchman for souls, he watches with solicitude, as one who must give account. As an overseer of the flock, fidelity marks his care, "night and day," "lest the Tempter" gain advantage, and by any means his labour be in vain. So, as a Trustee he stands before us, in this text, conscious of the solemnity

of his Trust; conscious also of the integrity of his purpose.

He realizes the privilege of ministering the Gospel; he recognises his responsibility on either side,—to God the Giver, and to man the recipient. He sees clearly the relations of this Trust. With refreshing directness he states the principles on which it is to be administered.

And so there lie unfolded in this Scripture, the first elements of the ministerial functions. Let us unwrap the text, and by Divine blessing discover the aptness of its teaching. We have,—

- I. *The Nature of the Trust*
- II. *The Appointment and Relations of the Trustee.*
- III. *The Principles which guide a faithful discharge of the Trusteeship.*

I. *The Nature of the Trust.* “As we were allowed of God to be put in *trust of the Gospel*, so we speak.”

There is no mistaking the simplicity with which the Apostle presents this point.

The matter in Trust is the Gospel,—the glorious Gospel of the blessed God. That which makes a burdened sinner leap for joy. That which tunes again a broken heart. That which satisfies a penitent believer's soul, giving songs for sighing, hope for fear, and changes the restlessness of unforgiven sin into perpetual peace of reconciliation with God, and the adoption of heaven's sonship. There is only one saying,—“that faithful saying and worthy of all acceptance;” there is only one truth in the universe of all true things, which can thus become “glad tidings” to a soul in every stage of spiritual experience; one truth which is life-giving at all times.

and to all who embrace it ; and that truth is,—“ Christ Jesus came into the world to save sinners.” That this is the Gospel witness that John the Forerunner announced it in the terms, “ Behold the Lamb of God who taketh away the sins of the world.”

The Saviour himself gives the key note of it in those memorable words,—“ God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.”

When Apostles read this truth clearly, by the light which streamed from the cross, they put it in the form —“ He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.” Or, more specifically, giving cause and effect, —“ He died, the Just for the unjust, that He might bring us to God.” Or, more distinctly, pointing out the universality and the individuality, the unlimited grace but the partial reception of it, the privilege of all, and the obligations of those who embrace it,—“ He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again.” All these texts are harmonious upon that one tone, “ Christ Jesus came into the world to save sinners :” that one old tone which sounds out of the depths of eternity past, when we hear of the “ Lamb slain from the foundation of the world,” which angels strung their melody upon, when sweeter strains than ever ravished human ear, broke in on the simple piping of the shepherds’ reeds, with—“ I bring you glad tidings of great joy, for unto you is born a Saviour :” that one old tone, which in an eternity to come, shall waken the

echoes of the heavenly temple, when angels shall listen in silent ravishment, whilst saints are singing "unto Him that loved us and washed us from our sins in His blood,"—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." That theme of earth and heaven, of sinners repenting and saints rejoicing, of eternity past and eternity to come, the tenor, substance, and sum of revelation; that theme,—“Christ Jesus came into the world to save sinners,” is the Gospel. And the Gospel forms this *Trust*.

But you will notice the Gospel is not salvation, it is merely the announcement of it. The Gospel is not that which saves, but simply a message concerning that which saves. It is a saying, a declaration; and therefore as ministers of the Gospel, we are put in Trust with nothing but news,—good news, glad tidings; but only a message of news concerning that which God has done for our salvation.

Consequently some questions, much vexed in the Church, are hereby put to rest. For example: it is a grievous error to say, as some have done, that part of the functions of a minister of Christ—chief part—is to offer a sacrifice for the sins of the people, either in the mass or in the eucharist. A sacrifice forms no part of the matter of our Trust. The Gospel is not a sacrifice, is not an atonement, is not Christ crucified,—but simply tidings of a sacrifice offered, of an atonement finished, of a Christ who has been crucified. Let the point be very distinctly before your minds. It may solve more than one future doubt. The ministry is not entrusted,

in any respect, with that which saves, but only with a message concerning it. We are not Trustees of salvation, but Trustees of the Gospel.

In like manner they err who affirm that the grace of God has been committed to the ministry, to be dispensed by them, either with or without conditions, by sacraments, ordinances, absolutions, or in any other way.

The Gospel is a message concerning the grace of God, but it is not the grace. And consequently as our Trust covers only the Gospel, it extends simply to the declaration of God's grace in Christ Jesus. We cannot touch the grace itself either to give or to withhold. God the Holy Spirit mercifully holds the bestowal of grace within His own power. Keep this truth in mind. It will help you to understand the meaning and value of sacraments and absolution. Being part of our duty in performing our Trust, they are consequently methods of delivering our message. They are outward signs, symbols, visible declarations of that which our speech makes known invisibly. They address the minds and hearts through the eyes, whilst our words reach them through the ear. They confirm the message. They are means by which the Holy Spirit chooses to carry the message to deep places of the soul. But we have no control over the grace which they represent. We announce God's merciful purpose to dispense grace. God conveys it, directly on the wings of speech, or indirectly through symbolic acts. If grace reaches the heart through our message, God be praised ; but if not, still we cannot control the gift of grace. We cannot stamp grace upon an infant's heart by signing its forehead with the cross, nor place

grace in the soul of an adult by laying consecrated bread upon his tongue, nor force grace upon his acceptance through the power of words, however skilfully arranged. We are not Trustees of grace, but only of the Gospel of grace. And so they err who represent that salvation is not complete, and was not finished on the cross, but is to be completed in each individual case by his own acts of atonement and obedience supplementing the merits of Christ's death. And, consequently that the Gospel is a variable message; to be suited to each case, according to the degree of personal need of a Saviour, by the discretion of the minister in charge. The nature of the Trust exposes the falsity of this idea: for if the salvation were not already finished and absolutely complete, the news would be as uncertain as the facts on which it is based. But since God has entrusted to us a message, and that message is defined in its terms, it is beyond question that the facts of mercy to which the message relates, are also well-defined and fixed facts in the history of eternity.

And so they err, who suppose that it is a minister's duty to reconcile all apparent difficulties in Scripture, or to harmonize all apparently discordant doctrines.

Those ministers greatly err, who attempt to make their preaching more definite than God's Word, who attempt to explain what God has purposely left unexplained, or who attempt to cover the mysteries of Scripture by doctrines of philosophical speculation, and necessities of human systems. Our trust is the message as revealed and stated in the Bible. The Bible is our text-book. Whatever we find there it is our duty to preach; for

the limits of the message are only "thus saith the Lord." We are not to select between truths, except as to the time of presenting them. We are to proclaim the message just as we find it,—“Believe in the Lord Jesus Christ and thou shalt be saved.” “Being justified by faith we have peace with God, through our Lord Jesus Christ.” Faith without works is dead, being alone.” “Work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of His good pleasure.” “He that believeth and is baptised shall be saved ; he that believeth not shall be damned.” We are to hide nothing which belongs to the Gospel, God’s grace, man’s inability ; God’s sovereignty, man’s free will ; God’s infinite mercy, man’s exposure to the endless misery of everlasting banishment from God’s presence. We may show, as we can, that these truths are all reconcileable in the Gospel. But we are to hide none because men will choose to pervert and misinterpret the message. We must use the Trust, whether men will hear or whether they will forbear.

The Trust, then, is simply a message from God to men. A message concerning a salvation which has been completed by Christ Jesus. But that message embraces every thing necessary for a sinner to know in order to salvation. It is not one truth, but a central truth, round which all revolve. The message concerns man’s fallen condition, his absolute ruin of nature by sin, his actual transgression, and exposure to eternal condemnation. It is full of the love of God ; the eternal purpose of the Triune Jehovah to make this earth the theatre of the wonders of redemption ; the outbursting love, which gave

His only begotten Son ; the responsive love, which, in the Person of that Son, took this poor human nature into union with His own Divinity, and so suffered, and died, and rose, and ascended, and reigns, and intercedes, and saves ; the completing love, which, in the Person of the Holy Ghost, dwells here on earth, representing Christ, administering salvation, pleading with the impenitent, giving more grace to the humble, imparting faith, strengthening the believer, enabling every follower of Jesus to grow into His likeness, using sermons, sacraments, ordinances, providences, every means to purify and sanctify Christ's people, and to create a people for Christ, who shall be presented at last as one "Church, without spot, or wrinkle, or any such thing." The message covers the law of God with its sanctions. It covers the rules of personal obedience, as well as the tidings of Christ's justifying obedience. It covers the announcement of a terrible retribution to all those who choose to neglect the great salvation. It opens the gates of Paradise to all who love the Lord, and abide in Him by a living faith.

The Trust is large enough to call forth every power of the human ministry, although negatively it is not salvation, and positively it is only news and a message.

II. *The appointment and relations of the Trustee.* "Allowed of God to be put in trust with the Gospel," said the Apostle. It is evident that so Divine a Trust can be administered only on Divine appointment. God commits His message of reconciliation not to those who send themselves to preach it, but to those whom He calls.

The Apostle has employed a remarkably strong expression in the text. The word translated "allowed" means, allowed after thorough examination and sifting, both of character and credentials. Thought worthy by God to exercise this ministry, after He himself has thoroughly scrutinized the qualifications. It is the term used by the Greeks to signify an examination for a magistracy, and the successful termination of it in the acceptance of the candidate; and this examination by the Almighty heart-searching God. In presence of that scrutiny our human tests of fitness become very insignificant. They are important to us, indeed, inasmuch as they guard the Church; important to the Church, as certifying to it the qualifications of those who minister. But the effectual scrutiny is by the Lord himself. It is carried on silently in the secret chambers of the heart of one whom the Lord is fitting for His ministry. Long years go by, each crowded with temptation and trial, with tests of character and searchings of principle. There are struggles with sin, struggles with the fascinations which the world weaves, struggles with indispositions towards the sacrifices and self-denials of the ministry. There are graces to be cultivated. There are Providences to be endured. There are studies in the science of heavenly things to be mastered. But all the while there is a growing conviction that God calls. There is a deepening satisfaction in contemplating the mission. There is a strengthening purpose to give life, and talents, and energy to this work for God. It increases in attractions as we draw nearer to it. At last, with all humility, with consciousness of weakness, with the truest feeling of

insufficiency in one's self, yet with an irrepressible certainty of soul that we are doing God's will, it shapes itself into the "Woe is me, if I preach not the Gospel." This is the result of the Divine examination. God has called that one. He has been judged worthy of God to be put in Trust with the Gospel.

There remains then only the giving of the visible commission,—unless God were to work a miracle in each case, testifying to Ordinations by some visible sign from heaven. It is evident that this commission must be entrusted to the wisdom and authority of the Church. The Bishops, by the help of the Presbytery, must determine the question of giving an official certificate of this Divine Trusteeship. They may err, for no human judgment is infallible; but they will not err if they look first for evidences of the Divine call, and send no man forth with official sanction in whose heart the Divine mission is not working so imperatively, as to compel him to preach the Gospel.

The moment he receives the commission, from those whom God has appointed in His Church to bestow it, he becomes in all respects a Trustee of God, put in charge of the Gospel. He has the inward call. He has the outward testimony of intellectual fitness and religious character. He has the official authority. In all respects he is thenceforth to be regarded by the people as a Trustee of the Gospel. And into his own soul should sink an impression of the holiness, the nobleness, the dignity, the preciousness, the responsibility, and the glorious privileges of the office.

The duties of the Trusteeship vary with the degree of

the ministry ; but the nature of the Trust is the same to all degrees. It is the declaration of God's message of salvation. A Deacon's privilege in ministering may be limited. Generally, the exigencies of the Church demand, that they too shall preach the Gospel. But even in inferior ministrations,—in prayers, in baptisms, in aiding a pastor's labour, and especially in that primitive and precious ministry to the poor and suffering, which is specially committed to them,—their duty lies in the one track of delivering the message of salvation. They represent it to the eye by symbols, or by deeds of loving charity ; and press it home upon the heart in hours when the heart is most tender through suffering ; pressing then the love of Christ by private counsel, and the prayers of brotherly sympathy. In the Deacon's appropriate charge, he may efficaciously execute this trust. And still more vigorously although with a weightier responsibility, if authorised to preach.

The *relations* of the minister in this Trusteeship of the Gospel, are directly, on the one side, to God who has appointed him ; and on the other, to the souls to whom God sends him : " Allowed of God to be put in Trust." He is a Trustee acting in behalf of the Author of Salvation. What humility should he feel ; what lowliness of mind, what self-distrust, what reliance upon the promises, what leaning upon God !

Certainly there can be no place for pride, vain-glory, assumption of dignity and authority, arrogance, self-sufficiency, within the bounds of this idea, that a sinner saved by grace is made Trustee of the Gospel for the saving of other sinners.

On the other hand, he is entrusted with messages of God's mercy for God's children. He is to provide for, feed, clothe, educate the Saviour's household. He is to see that none be led astray of the devil or the world. He is to recover those who have been taken captive of sin. He is to comfort the afflicted, to bring back the wanderer, to lead penitent souls to Christ, to warn and rebuke and chastise those who are obstinate in sin. What tenderness of spirit, what discretion in dealing, what discrimination in judging, what fidelity to God and the truth and the souls of His people, are demanded! All the susceptibilities of the human heart are called into action, whilst the divinely-appointed ambassador for Christ, remembering his first responsibility to God, so administers the message as not to break the bruised reed, and yet not to deceive with hopes of peace, when an unhumiliated heart has no right to peace; to persuade men whilst not hiding the terrors of the law; to mingle a sense of common infirmities with a sense of official responsibility; to be the man and the brother, whilst administering the Trust for God.

This relation towards the flock of Christ, is intensely human. It is difficult, delicate, but charged with the choicest human satisfactions; whenever fidelity on the one side is met with confidence on the other, and when mutual love consecrates the bond between the Trustee of God and the soul for whom he ministers.

III. We could not reach our third point in this development of the text, without exhibiting, in some degree, *the method and principles which are to guide the execution of this Trust.*

But not to resume points over which we have passed, I direct your attention to a peculiarity in the mode of discharging this Trusteeship, which necessarily follows from the nature of the Trust.

Since the Trust is a saying, we can discharge it only by preaching. For this saying of God—this promise of mercy through Jesus Christ—is to be proposed for human belief. In no way can the heart lay hold of a promise, except by faith. We cannot see or touch a promise. We must deal with it only by believing or disbelieving. There is no mystery then in the declaration, that we are justified by faith alone. It is a necessity of the case. Pardon of sin, reconciliation with God, and eternal life, are the substances of a promise. All that we can enjoy of them for the present, is the promise. Consequently, the only possible mode of enjoying the blessings of Christ's religion, is by believing His word of mercy : and as an equal consequence, the only method of administering the Gospel, is preaching.

For faith cometh by hearing. Faith cannot follow in any other way than by listening to the promises. A minister of Christ stands then in a position of tremendous responsibility, holding the only avenue except that of reading God's Word,—the only avenue by which the Gospel can approach a soul. How weighty, how earnest, how urgent, will his words be ! He ought to ply every art to frame language which will most surely win access to the soul. Sympathy will open the widest door. Appeals sink deepest when they flow out from the heart of the minister who evidently has himself experienced what he teaches ; and whose emotions are kindled with the

hope of drawing others to a Saviour, whose love he has found most precious. Faith responds to faith ; a burdened sinner is drawn to a living Saviour by the certainty, that he who is speaking for Christ has become familiar with the path which leads to the Cross. And a child of God puts his hand most confidently within the hand of that teacher whose experience of religion is evidently true and satisfactory.

We reach then directly the principles upon which this Trust—this preaching of the Gospel—is to be discharged. The minister must have perfect honesty, absolute integrity, entire sincerity, fearlessness in respect to men, conscientiousness before God. So we speak, said the Apostle, not as fearing men, but God which trieth our hearts. A constant recollection of our two-fold relation will enable us to measure the proportions of this truth. We speak in behalf of God, in discharge of a Trust which He has given us for our fellow-men. Our sole responsibility is to Him ; and to Him in all particulars : for the truth of our message, the earnestness with which we press it, the motives which underlie our ministration, and the manner in which we discharge it. To Him we shall answer. Before Him we must account for every soul which passes within the bounds of our pastoral care.

Well may we tremble if the blood of any soul shall rest upon our skirts. Glorious will be the crown which His own hand shall bestow, if in that day we can present to God any souls saved through our Trusteeship.

But fear of men, we should have none. Their frowns or their smiles should not vary our message a semi-tone

from its simplicity and truth. We are Trustees of the Gospel for their benefit. Called of God, taught of God, commissioned of God, judged worthy by Him to be put in this Trust, it is to be supposed that our fidelity to Him, to it, and to them, is beyond the reach of mere earthly motives: cannot be touched by ambition, cannot be silenced by the displeasure of men who dislike the truth of God. There is a wholesome regard for rightly-formed human opinions, which a minister should cherish. His fearlessness, in conscience, should not be suffered to err by becoming entire independence of the opinions of men. A man of God may possibly wander entirely out of the sphere of His influence, by separating himself from the sympathies of the social circles in which he moves. And the opinions of wise and good men around him may often keep him from straying, as they will always strengthen and uphold his necessary denunciations of sin, and his fearless proclamations of truth. But when public opinion and God's truth stand opposite, the minister of Christ knows but one obligation.

He is put in Trust of the Gospel, and the Gospel he must speak fully and fearlessly, though ignorant men sneer, and wicked men deride, and although chains, and prison, or the stake, await his utterance.

There is another view of it. We are exercising this Trust for the kindest, and gentlest, and most gracious of Masters. Our considerate Saviour, who has called us to the work, understands whereof we are made. He expects of us no more than He will give us strength to execute. He knows that the vessel is earthly; that it cannot bear all trials, nor endure all shocks. He is

watching. He is with us. With a simple trusting patience we may labour on, committing humbly and confidently to Him to fix the place of our ministry, to surround it with such circumstances as will best forward its purpose, to sustain us in its faithful discharge, and to secure its success.

There is one other thought. We need not be solicitous about results. We labour for Christ. We preach for His glory. Our desire certainly is to be the means of saving souls. But, beyond that, our first, highest most pressing obligation is to glorify Christ. We gain our point by being faithful to Him. Results are not ours. Ours is only labour. But precious labour,—labour that brings its own reward, when we feel the benediction of that loving Christ, and when every work of our hands is a testimony,—“ Lord, Thou knowest all things ; Thou knowest that I love Thee ! ”

ADDRESS TO THOSE WHO WERE ORDAINED.

Such views of Ministerial functions as have now been expressed are familiar to you, my brethren ; but I have deemed it important to impress them once more at this solemn hour.

You have reached the point which has been the object of anxious toil through a long course of preparatory study, and through long years, during which God has been testing your fitness. "Be strong" now "in the Lord, and in the power of His might." Discharge every duty of your ministry as a Trust ; the least as well as the greatest, the routine and private as well as the public and exciting. Preach every sermon as before God, a Trustee for souls. Do not be solicitous for consequences. Be only anxious to be faithful for Christ. Cast your cares on Him,—most compassionate Saviour ! He permits, He invites it. Let all your strength be Divine. The power of Christ, the grace of the Holy Spirit, the promise of the Father, all these surround your message. Look away from yourselves, from your own wisdom and skill, from your own success, or possibly apparent ill success,—look away to Him. Lay hold of the strong assurance,—"Lo, I am with you alway, even unto the end of the world." Feel that Saviour's presence when you go forth to minister in His name. It will nerve your energy. It will arouse your despondency. It will animate your courage. It will give you foretaste of heavenly joys.

God has accomplished every desire of your souls in bringing you to this hour. Let it deepen your trust in Him.

May you be enriched in your own experience of the love of Christ. May you be kept ever near to that blessed Friend. May the ministry be ever your delight. May its reward,—the saving of souls for Christ and heaven,—be poured abundantly into your hearts. In the hour of trial may you be steadfast. In the hour of danger may you be brave. In the hour of prosperity may you be kept from falling. In the hour of passing from these dear earthly scenes into the land where they will live again in memory, may you rest in Jesus ; with a conscience clear, with your work well done, with serene and quiet confidence returning into His gracious hand, your Trust fulfilled.

PREFACE.

The discussion concerning the Theological Teaching of Trinity College, Toronto, which has engaged public attention for over three years, has resulted in the following Resolution, passed by a majority of thirteen to eight, at a meeting of the College Corporation, in September:—

“That the Corporation, after fully considering the charges preferred by the Right Reverend the Lord Bishop of Huron, against the Theological Teaching of the Provost of Trinity College, and the opinions of the Canadian Bishops on these charges, and the Provost's replies, is of opinion that the teaching is neither unsound, unscriptural, contrary to the doctrines of the Church of England, dangerous in its tendency, nor leading to the Church of Rome.”

Before coming to a vote upon the question of the Theological Teaching of the College, the Corporation placed the objections made by the Bishop of Huron to the Teaching, and the pamphlets published by the Provost in reply to these objections, in the hands of the five Canadian Bishops, and requested them to state whether, in their opinion, such Teaching was dangerous to the students of the College. These Right Reverend Prelates furnished their opinions, and four of them were regarded by a majority of the Corporation, as expressing

approval of the views contained in the Provost's pamphlets, against which the minority of the Corporation were conscientiously compelled to enter their Protest.

Seven of the eight members of the Corporation who voted against the Resolution, united in a Protest against it.

It has appeared to the protesting parties that it is due to themselves and to the Church at large, that the Protest should be made public, and it is thought right also that the opinions of the Bishops should appear together with the Protest, that their true value may be ascertained by comparison with the doctrines protested against. They are therefore included in an Appendix.

A few quotations bearing upon the subjects discussed, which were brought before the Corporation on the 29th of September, are appended in the form of notes; to these the attention of the reader is requested.

OPINIONS
OF THE
CANADIAN BISHOPS.

(I.) THE OPINION OF THE BISHOP OF MONTREAL.

Quebec, 22nd June, 1863.

MY LORD BISHOP,

I have looked carefully through the documents your Lordship forwarded to me whilst in England, together with the resolution of the Corporation respecting the controversy on the subject of Trinity College.

I was asked to examine them, and declare whether I considered the doctrines inculcated therein by the Provost "were unsound or unscriptural, contrary to the teaching of the Church of England, or dangerous in their tendency, or leading to the Church of Rome."

Under the circumstances of the reference, and having myself no jurisdiction or authority whatever in the Corporation, I can only here give expression to my own individual opinion, which I now proceed to do as best I

may be able, and with an earnest desire to promote the cause of truth, and do what is just and right.

I would, however, at the outset, remark that my inquiry has necessarily been a limited one; for only some particulars of the Provost's Theological teaching, which are either objected to by the Bishop of Huron, or vindicated by the Provost in the pamphlets forwarded to me, have now been brought under my consideration. It will be needful to bear this in mind, for otherwise it might appear that the points submitted to me occupy a far larger portion of the Provost's teaching than they actually do, which would be unfair alike to him and to the College. This is very strongly and properly urged by the Provost himself, at the close of his first letter to your Lordship:—"In conclusion (he says), I wish to observe that the present controversy is very likely to convey, to the public in general, the impression, that if false doctrine has not been taught in the College, yet at least undue prominence and exaggerated importance have been given to matters of very secondary moment. Your Lordship is well aware that it is not my teaching, but the Bishop of Huron's strictures upon it, which have given this prominence and importance to the matters in question. I do not say this by way of complaint, but simply in self-defence, and for the purpose of abating a not unreasonable prejudice. The objections are, for the most part, based on a few short scattered clauses, not one of which I am prepared to retract, but which I should be very sorry to have made the principal, or even prominent, topics of my teaching."

The means, again, with which I am furnished for dis-

covering what is the Provost's teaching respecting any of the points in question, are to some extent insufficient and unsatisfactory. They consist of objections made by the Bishop of Huron, and of the reply of the Provost; which latter, it is evident, must take the form of explanation, or exception, or vindication, rather than of direct statement. In saying this it is not intended to convey the impression that any attempt has been made by the Provost to conceal his opinions or teaching; on the contrary, there is manifestly every endeavour and desire to be open, clear, and straight-forward. But when Theological questions are treated in the shape of objections and rejoinders, and especially, as in the present case, if these questions are but portions of far larger subjects, obscurity and imperfection or exaggeration of statement, in a greater or less degree, will often occur.

In the first place, then, I find that several of the points in the Provost's teaching, to which strong objection has been taken, have reference to matters about which the Church is entirely silent. They are in fact private opinions, respecting which differences may exist, without any blame attaching to any one. They certainly must never be made "the principal or prominent topics" of the professor's teaching. If they *are* entertained, it should be with moderation, and when mentioned, treated with discretion. Thus the Provost is charged with undue exaltation of the Virgin, in consequence of his teaching respecting Miriam, as being a type of Mary: and, again, of "leading young men in Rome-ward direction," because he taught "the probable Intercession of Saints." These both are undoubtedly mere private opinions. But to

show that he was on his guard against any such evil consequences as those with which he is charged, he appeals, respecting the Virgin Mary, "most confidently to the Theological students generally, in proof of the assertion, that he has ever strongly condemned these grievous errors of the Church of Rome, which assign to the blessed Virgin any other place in the economy of human redemption, than that of a humble, yet most honoured instrument, in the hand of Him who made her thus instrumental, by causing her to be the mother of our Lord. And in regard to the Intercession of Saints, the Provost says, he "must speak of it as a *probable opinion*: that when speaking of the error of the Invocation of Saints, he must necessarily refer to the intercession of the departed on our behalf." He thinks that this is necessary, because the correct and secure line of defence is to admit such probability, and then show that this does in no way tend to justify, or even to palliate the erroneous practice of Invocation against which all English Churchmen contend. So, again, with respect to "the participation in the glorified humanity of our Lord, by means of the Lord's Supper." This doctrine, no doubt, has been held and taught by some great Divines, as is well known to every Theologian. When held modestly, and spoken of with that reverential carefulness of thought and expression, which an attempt to explain so great a mystery demands, it deserves to be regarded with respect. But it should be remembered that it is a doctrine which belongs not to Theology in the strict sense of the word, but to Theological philosophy, if we may so term it; and ought never to be pressed with positive-

ness, nor set up as a standard of orthodoxy. As to what our Church does teach on this subject, there ought to be no doubt. She affirms that the union betwixt Christ and His Church is so real, so intimate, so perfect, that "we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us." And this union, the sole source of spiritual life, she believes is with one Christ, who is ever perfect God and man. But whether that union is, in any special way, with our Lord's glorified humanity, and not His Divinity, she has never taken upon herself to determine. Here, as in so many other instances, she has been satisfied with declaring the fact itself, so marvellous, so blessed, without making any attempt to explain it: a fact to be accepted with faith and adoration and love, to our eternal benefit, rather than made matter of speculation. In like manner nothing can be more unfaltering and clear, than the testimony of the Church of England, as to the Sacrament of the Body and Blood of Christ being the appointed visible means for maintaining this union between the Saviour and His faithful people. But "how these things are," she does not expressly define. The subject is one which certainly requires very careful mental training, or some peculiar aptitude for its right apprehension, even if it be thought desirable to refer to it as a subject for devout reflection and study, when the mind shall have become matured by time and discipline. Whether we may agree with the Provost or not in any such opinions, respecting which the Church is silent, yet I do not feel that we have any right to condemn them, though I should in the very strongest manner disapprove,

if they, or others of a similar class, were made to assume "prominence or importance" in a professor's teaching; of which, however, I have no evidence before me, and the Provost himself expressly denies that they have ever been permitted to assume any such character.

There is one passage, under the head of "Priestly Absolution," respecting which I should have wished for further explanation. The Provost speaks of "the pardon accorded in private confession to God, as contingent and provisional, though sufficient for our immediate necessity; while its more full and formal conveyance is reserved to follow in that confession, which is made when we assemble and meet together as members of a Divinely instituted organization to receive the gifts, and to avail ourselves of the ministries which pertain to the body of Christ." Now it is no doubt to be presumed, in the case of all truly penitent sinners, who may have confessed their sins unto God in private, whatever fulness of mercy may then have been bestowed upon them, that they will, at the earliest opportunity, seek also to make confession to God in the public services of the Church; and the neglect of such act of solemn and prescribed worship would go far to prove that their previous sense of sin, and its acknowledgment, had been in some measure themselves imperfect, and therefore wanting in their complete results to them. But certainly the Church has never attempted to explain exactly the nature of the blessing which is annexed to public confession, or nicely to adjust its relation to that pardon which God may be pleased at the time to bestow upon all true penitent sinners, whenever or wherever they

turn to Him. Great care seems to have been taken by such Divines as the authors of the Homilies, and the Ecclesiastical Polity, to guard against the doctrine that, by words of Absolution, "all things else are perfected to the taking away of sin."

I have only further to remark, that I believe there is no suspicion that any one of the students who have now during twelve years been subjected to the Provost's teaching, has left the Communion of the Church of England to join the Church of Rome; and as far as I can judge of the general tenor of his teaching, from the text and spirit of the documents before me, whatever difference of opinion I may entertain on some points, respecting which a liberty is allowable to all, I should not believe it to be such as would be likely to lead to any such result.

Believe me,

My Lord Bishop,

Yours very faithfully and sincerely,

F. MONTREAL.

The Lord Bishop of Toronto,
President of Trinity College, Toronto.

(II.) THE OPINION OF THE BISHOP OF TORONTO.

Toronto, 1st July, 1863.

MY LORD BISHOP,

I beg to acknowledge the receipt of your Lordship's judgment on the case submitted to you by the Corporation of Trinity College, and in so doing, I would express

my grateful sense of the careful consideration which you have given to it, and my satisfaction on finding that your Lordship's views are so much in unison with the opinions which I have always held on the subject.

Adverting to your observation, that "strong objection has been taken against the Provost's teaching in reference to matters about which the Church is entirely silent, and which are private opinions, respecting which differences may exist without blame attaching to any, though they certainly must never be made the principal or prominent topics of the professor's teaching, "I may be permitted to state that I am aware that no undue prominence or importance has been given to these matters of opinion by the Provost, and that on the numberless points in the interpretation of Holy Scripture on which the Church furnishes us with no particular and explicit instruction, he has made it a rule to comply with her general requirement, "to teach nothing but that which is agreeable to the doctrine of the Old or New Testament, and that which the Catholic Fathers and ancient Bishops have gathered from that doctrine." I am at a loss to conceive in what other way than this a cautious and reverent spirit is to be discovered by one whose duty it is to enter on the wide field of examining and elucidating the meaning of Holy Scripture; more especially if he obeys the rule given above, in its spirit as well as its letter, by diligently acquainting himself, as I know the Provost to have done, with the opinions of the great Divines of our Reformed Church, men alike of learning and of moderation.

I naturally assume, as your Lordship has, no doubt

after a full consideration of the subject, abstained from making any reference to four out of the eight divisions under which the Bishop of Huron's objections are classed, that you take no exception to the Provost's replies on these divisions, and as I am equally persuaded of the Provost's soundness and integrity in interpreting the liturgical and doctrinal language of our Church, I consider his defence on these points to be unanswerable.

Again expressing my deep obligation to your Lordship for the consideration which you have given to the documents submitted to your judgment,

I have the honour to be,

My Lord Bishop,

Your Lordship's faithful servant,

JOHN TORONTO.

To the Right Rev. F. Fulford, D.D.,

Lord Bishop of Montreal, and Metropolitan.

(III.) THE OPINION OF THE BISHOP OF HURON.

MY LORD BISHOP,

Having read the reply of Provost Whitaker to the objections which I have brought to the Theological teaching of Trinity College, I feel constrained to express my opinion that the Provost has not succeeded in proving to my satisfaction that the Theological teaching is not dangerous to the young men educated in that institution. I find the Provost avowing the same opinions, and supporting them by nearly the same arguments as he employed in his letters to the Lord Bishop of Toronto.

It is not now my purpose to go over the same ground which I travelled in my former paper, now in the hands of the Corporation ; I shall merely notice a few points in the Provost's reply, which I desire to bring clearly before the Corporation.

In page 21 of the published pamphlet, the Provost introduces the subject of the Catechism, and says,—“ I must further observe that the Bishop does not correctly describe the document,” etc. I should not again advert to the Catechism, but that the Provost has thus introduced it. I will only add with regard to it that the Provost himself states that he lent his questions, more than once : thus the students were in possession of one part of the Catechism, the other they supplied from their notes of the lectures. The Provost quotes from a letter which he received from the Rev. J. Middleton, in which that gentleman says,—“ He (the Bishop of Huron) has written for my Catechism, which of course I have sent him in deference to his position ; however, with exactly the caution put forth in your letter, viz., that it was all taken down by way of notes in your lecture-room, and might by the slightest inaccuracy, in those very points, lead to very erroneous conclusions.” I have now before me Mr. Middleton's answers to the questions which I proposed to him, and the letter which accompanied his Catechism, and there is *no such caution in either of them* ; on the contrary, I find him thus describing the extreme care, which he and others adopted, to obtain an accurate copy of the Provost's questions, and of the answers to them. “ The Provost lent his questions, not the manuscript from which he lectures, to Messrs. Jones, Badgely,

and myself, for the first time they were ever lent, and did so under a sort of protest; we borrowed them to correct the 50 or 60 questions at the end, upon which the Provost had not questioned us, for want of time, at the end of the year; we never needed them at any other time, as we united in taking down the notes, taking every third sentence when we could not each get it all; when we could, we took down the substance of the entire paragraph, as it rendered the recording of them afterwards more expeditious." And in his letter of August 1st, 1860, he says, "I forward, with the notes, answers to the questions handed me by the Rector last night, but in answering them, I must say that I do not wish to be at all implicated in the matter, as of course your Lordship must know quite well that every graduate's love of his Alma Mater is strong, and that they are, very often, wilfully blind to many of her faults." I think Mr. Middleton's letters, as the Provost says, "furnish ample means of testing the correctness of the statements" which I made concerning the Catechism.

With reference to the undue exaltation of the Virgin Mary, while the Provost condemns as unscriptural, and likely to lead to great error, an answer which is found in every copy of the Catechism which has come under my notice, he has not repudiated the error contained in the question which called forth that answer, and which was copied by the students from his manuscript. "Show that she may be regarded as occupying under the old dispensation a position typical of that of Mary under the new." I shall make no further remark on this first "probable opinion," taught and maintained by the Provost.

The second opinion is—"The probable intercession of departed saints for us." The Provost claims, that Scripture and reason are on his side in upholding this article of his teaching. He says of this opinion, in page 26, "a persuasion which all reasoning from analogy confirms, and which the Word of God, though it does not expressly sanction, goes very far to establish." And in page 28,— "But I have said that Holy Scripture goes far to make this opinion *in the highest degree* probable." And yet Pearson, one of the Provost's chosen authorities, states, "that it is not revealed unto us in Scripture, nor can be concluded by necessary deduction from any principle of Christianity;" and Archbishop Tillotson, as quoted by the Provost, in page 78, speaking upon the same subject, says,— "but that they do so is more than can be proved, either by clear testimony of Scripture or by any convincing argument of reason; and therefore no doctrine or practice can be safely grounded upon it." How the statement that "Scripture and reason go *very far* to establish" this doctrine, and render it in *the highest degree* probable, can stand in the face of the Provost's own quotations, I leave to the Corporation to decide. But the Provost has appealed to the Word of God, and has quoted the parable, or, as he calls it, "the narrative of the rich man and Lazarus," as pointing to the conclusion that the saints in heaven pray for us. It may be asked, by whom was the prayer mentioned in the parable offered? Not by a saint in glory, but by a spirit in torment. How did Abraham, the saint in glory, receive it? Did he, being perfect in knowledge and in charity, at once yield to the earnest solicitations of his

kinsman, in behalf of those who were his own flesh and blood? Did he intercede with God for them? No: he replied, "they have Moses and the Prophets, let them hear them." Abraham well knew that they had all that God, in His wisdom and love, had provided for their spiritual enlightenment, and that more, consistently with the Divine attributes, could not be asked for them. Thus, while the condemned spirit, in his ignorance, interceded for his brethren in this world, the father of the faithful, being now perfect in knowledge, refused to interfere for his own descendants who were upon earth, surrounded by danger and exposed to temptation. If we regard Abraham in the parable as a true representative of the saints departed, we must conclude that it is in *the highest degree* probable that saints in glory do not think it their duty to intercede for those who are still upon this earth.

This is the only argument from Scripture which the Provost has adduced to prove that it is *in the highest degree probable* that departed saints in glory pray for those on the earth.

"Priestly Absolution" is the next point treated of in the Provost's reply. He says, in page 30,— "I have no wish, however, to disguise my conviction that the Bishop of Huron does not agree with me in the sense which he attaches to the word 'declaratory.'" The Provost is right. It is plain that the absolutions in the public services of our Church are general declarations of God's mercy to penitent sinners, and that He (God) pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel. There is nothing in them

which can, with propriety, be understood to convey the pardon of the particular sins of any individual.

The sense in which the word "declaratory" is to be understood, may be gathered from these words of Becon, the learned Chaplain of Archbishop Cranmer: "What other thing is it to preach the gospel, than to *declare* unto the people that their sins be forgiven them freely of God if they repent and believe in Christ?" And again,—“if sins be forgiven of God, and the ministers commanded to *declare* the same unto the people, then doth it follow that they forgive not the sin, but only are ministers appointed of God to *publish* the benefit of our salvation.” Such is the sense in which I understand the word "declaratory." God pardons the sinner when he believes. The minister declares this truth publicly, for the strengthening of the faith of those who have already received this blessing at the hand of God. But the Provost evidently puts a very different interpretation on the word, for we find him stating, in page 31, "that my view is that of the Church, may be gathered from the fact that while she permits a Deacon to read the sentences of Holy Scripture, she forbids his pronouncing the Absolution." Surely the Provost must be aware that the Church nowhere "forbids" the Deacon to read the Absolution. There is no "regulation" of the Church which prohibits the Deacon from using this part of the service. Custom has established this as a mark of distinction between the Deacon and the Priest, but there is no law or rubric of the Church concerning it. In "Stephens on the Laws relating to the Clergy," we thus read: "It is not, however, clear from the Book of

Common Prayer, whether, or how far, the Deacon is prohibited thereby to pronounce the Absolution. For although it is there directed that the same shall be pronounced by the Priest alone, yet the word alone in that place seems only to intend that the people shall not pronounce the Absolution after the Priest, as they did the confession just before ; and the word Priest, throughout the rubrics, does not seem to be generally appropriated to a person in Priest's orders only. On the contrary, almost immediately after it is directed that the Priest shall say the Gloria Patri," &c. The argument of the Provost therefore gathered *from the fact*, that the Church "prohibits" the Deacon from reading the Absolution, falls to the ground, and some more stable basis must be sought for it.

The Provost objects to my statement of the mode in which Divine forgiveness is obtained. "The sinner who truly repents and believes the Gospel, is fully pardoned and accepted by God ; his sins and iniquities are blotted out for ever." In page 33, he thus states his own view : "I believe that God forgives the sins of the penitent when he truly confesses them, and pleads for forgiveness in the name of Christ, *under any circumstances.*" This confession of faith, which substantially agrees with mine, to which the Provost objects, is altogether rendered void by the distinction which he has drawn between private and public confession and pardon, to the prejudice of the former. In page 34, he thus writes, "*Can we rightly conceive of the pardon accorded on private confession to God, as being other than contingent and provisional, though sufficient for our immediate necessity ?*" Here we



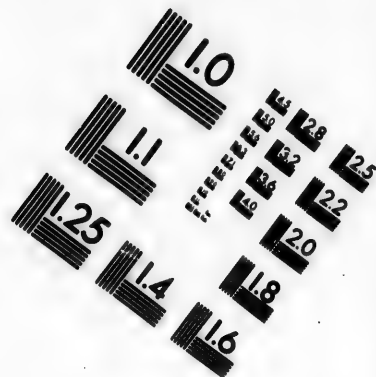
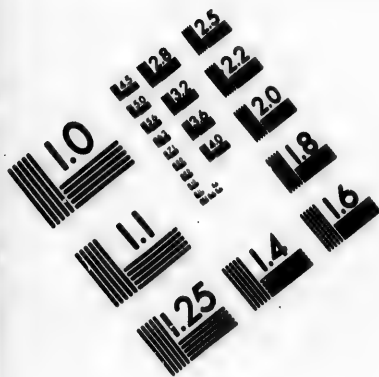
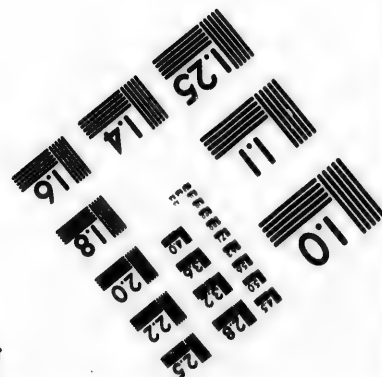
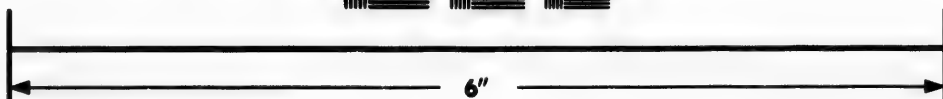
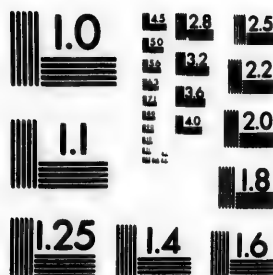


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are taught that after the sinner has made full confession of his sins to God, with deepest contrition of soul, and in the exercise of a living faith in Christ, he is still to regard his pardon as contingent and conditional, until he has obtained Absolution from the Priest. Upon what is his pardon contingent? Plainly upon Priestly Absolution. It is not to be regarded as perfect without this.

I have been furnished with the following statement of the doctrine of the Church of Rome on the subject of private and public confession, by a gentleman for many years a Priest of that Church, now a Clergyman of the Church of England:—

“God grants Absolution to private confession and contrition, only conditionally. The pardon granted to private confession to God, is only *contingent* and *provisional*, providing only for the immediate necessity, while its full and authoritative conveyance is still withheld and reserved to follow on Sacramental confession. This Sacramental confession may be made in many ways, either kneeling or standing, or walking, in private or in public; the manner in which it is made does not matter, provided it is made with the intention of obtaining Priestly Absolution. It is by no means the auricular manner of confessing that constitutes the essence of Sacramental confession.” This doctrine corresponds so nearly with that taught by the Provost, that I feel myself constrained to denounce such teaching as unscriptural, and in the highest degree dangerous to the students of the College.

In his objections to my view of the pardon of sin, the Provost urges the confessions which we are taught to

make in our services from day to day ; not only of the sins of the day, but of our past lives, as incompatible with the view which I have set forth. But does not the Provost see that the same objection would equally lie against his view of what he calls the full pardon, conveyed to the sinner in the public Absolution ? The believer is rightly and piously taught in our services to confess continually his sins before God, and to bewail them with deep humility of soul ; and this he is to do, "most chiefly," when he unites with the congregation in public worship ; although he may at the same time believe that these sins were pardoned and washed in the blood of Christ when he first came, in faith and repentance, to Him. The Provost must allow that the sinner, after he has had the public Absolution of the Priest, upon which he teaches the pardon of the believer in Christ to be contingent, is yet called upon to confess again and again the same sins from which he has been publicly absolved. This objection of the Provost, then, tells as strongly against his view of the full and effectual pardon conveyed in the public Absolution of the Priest, as against that of the free pardon of all sin, enjoyed by every penitent sinner who exercises faith in Christ and pleads His blood before the mercy-seat of God.

The Provost asks, in page 32, "Does he (the Bishop of Huron) know that the great foundation on which the Priestly power of Absolution claimed in the Church of Rome rests, is the necessity of auricular confession ?" I answer, I know nothing of the kind ; for I find all Roman Catholic divines basing the necessity of confession on the Priestly power of Absolution, and not as

the Provost says, Absolution on confession. They reason thus, Christ has given power to the Priest to absolve from sin, therefore the sinner must confess to him. The essence of the Romish doctrine consists in the absolving power of the Priest. Confession is a matter of direct logical deduction. It matters not whether this confession be auricular, private or public ; that is a question of discipline which the Church may modify according to circumstances. All, therefore, which the Provost has said upon auricular confession, and his indignant repudiation of this practice, is without point, as in no wise interfering with the doctrine of Priestly Absolution.

While the Provost states that he does not hold himself responsible for all the expressions which occur in the quotations from his authorities, still he has undertaken to defend the most objectionable passages which occur in their writings : "Heaven waits and expects the Priest's sentence here on earth." And "the Lord follows the servant, and what the servant rightly binds and looses here on earth, the Lord confirms in heaven." "The Apostles, and in them all Priests were made God's vicegerents here on earth, in His name and stead to retain and remit sins." "When therefore the Priest absolves, God absolves if we be truly penitent." Whether the pleading of the Provost and his laboured explanations of these statements will have the effect of convincing the Corporation that such teaching as this is not dangerous to young men, it is not for me to decide.

On the 5th head, "The Grace of the Sacraments," the Provost maintains the doctrine of Baptismal Justification. He fully adopts and defends the opinion embodied

in the passage from Waterland, as quoted by him in his letter to the Bishop of Toronto: "Are we not all of us, or nearly all (ten thousand to one), baptized in infancy, and therefore regenerated and justified of course." This teaching I must ever condemn.

In page 49, the Provost states, "Melancthon calls justification by faith a correlative term to salvation by grace. If, then, salvation by grace do not necessarily exclude means whereby that grace is conveyed, so neither will justification by faith." The terms are indeed correlative, but they are not therefore convertible. The necessary relation which they bear to each other, will appear from the following explanation: Salvation is by grace,—i. e., by the unmerited mercy and gratuitous favour of God; and justification, without which salvation cannot be obtained, is by faith, which is the only means which God has appointed for this purpose. What says our Church upon this subject? In "the 2nd Homily of the Passion" we thus read,—“Almighty God commonly worketh by *means*, and in this thing He hath ordained a *certain mean* whereby we may take fruit and profit to our soul's health. What *mean* is that? Forsooth it is faith. Again, mark these words, 'That whosoever believeth in Him.' Here is *the mean* whereby we must apply the fruits of Christ's death unto our deadly wound—here is the *mean* whereby we must obtain eternal life, namely, faith." Again,—“By this, then, you may well perceive that *the only mean* and *instrument* of salvation required on our parts is faith." Again,—“Thus have we heard in a few words, *the mean* whereby we must apply the fruits and merits of Christ's death unto us, so that it

may work the salvation of our souls ; namely, a sure, perfect, steadfast, and grounded faith." And again,— " Let us then use *the mean* which God hath appointed in His Word, to wit, *the mean of faith*, which is the *only instrument* of salvation now left to us." It is for the Corporation to decide whether the Provost has succeeded in his lengthy argument, in proving that he had not departed in his teaching from the doctrine of justification by faith as the only mean and instrument appointed by God for the salvation of men, as that doctrine is laid down in the Articles and Homilies of our Church.

In page 49, the Provost says,— " All indeed who know anything of the History of the Reformation know that the great struggle respecting justification related to its meritorious cause," etc. Hooker knew something about the Reformation, and in his Sermon on Justification he thus describes the difference between the Church of Rome and the Church of England on the subject of justification. " Wherein, then, do we disagree? We disagree about the nature of the very essence of the medicine whereby Christ cured our disease—about the manner of applying it—about *the number and power of the means* which God requireth in us for the effectual applying thereof to our soul's comfort." The struggle at the Reformation, concerning justification, was just as keen concerning the *mean and instrument* of justification as about its meritorious cause. The same struggle is going on at the present day.*

* Hooker in Sermon II., page 17, thus describes the struggle which took place, concerning justification, between the Reformers and the Church of Rome.

From what the Provost says, in page 54, he appears quite to misunderstand the position in which I stand, in reference to him and to the Corporation. He says, "It is too much to require that I should, on pain of being accounted a dangerous and heretical teacher, relinquish their authority as interpreters of Scripture for that of the Bishop of Huron. For this it is which in that case his Lordship is requiring me to do."

In this the Provost labours under a mistake. I never required him to give up any authority, or to adopt any new views, or even to modify those which he has avowed. As a member of the Corporation of Trinity College, when required to do so, I stated my objections to his teaching, and I appealed to the Corporation to decide,

"It is true they do indeed join other things with Christ, but how? not in the work of Redemption itself, which they grant that Christ alone hath performed sufficiently for the salvation of the whole world; but in the application of this inestimable treasure, that it may be effectual to their salvation. How demurely soever they confess that they seek remission of their sins no otherwise than by the blood of Christ, using humbly the means appointed by Him, to apply the benefit of His holy blood, they teach indeed so many things pernicious to Christian faith, in setting down the means whereof they speak, that the very foundation of faith which they hold, is thereby plainly overthrown, and the force of the blood of Jesus Christ extinguished." The Catechism of the Council of Trent thus teaches, concerning justification:—"Moreover, as salvation is unattainable, but through Christ, and the merits of His passion, the institution of this Sacrament (penance) was in itself accordant with the views of Divine wisdom, and pregnant with blessings to the Christian. Penance is the channel through which the blood of Christ flows into the soul, washes away the stains contracted after Baptism, and calls forth from us the grateful acknowledgment, that to the Saviour alone we are indebted for the blessings of a reconciliation with God."

From the quotations it is apparent, that the struggle at the Reformation was much greater concerning the mean and instrument by which justification is obtained, than even concerning its meritorious cause.

whether they approved of such teaching. The challenge then, which the Provost gives in the above page, I must beg to decline, as I do not wish to change places with him, and to stand on my defence before the Corporation with him as my opponent.*

The question of the participation of the glorified humanity of our Lord in the eucharist, and the direct application of the 6th of John to the Lord's Supper, I shall not again enter upon. I shall leave these, with the remarks which I made on them in my objections, to the decision of the Corporation.†

* The challenge here alluded to is conveyed in the following form:—"Can the Bishop of Huron deny?" etc. "If he be prepared to do so, let him do so," etc. "If he be not prepared to do so," etc.

† The following quotation from Archbishop Usher's answer to a Jesuit, page 666 (Cambridge, 1835), clearly sets forth the manner of the believer's participation of Christ, and of his union with Him.

"First, therefore, for the Communion of the Spirit, which is the ground and foundation of this spiritual union, let us call to mind what we have read in God's Book, that Christ, the second Adam, 'was made a quickening spirit,' that unto Him 'God hath given the Spirit without measure,' and 'of His fulness have all we received,' that 'he that is joined to the Lord is our Spirit,' and that 'hereby we know that we dwell in Him, and He in us, because He hath given us His Spirit.' By all which it doth appear, that the mystery of our union with Christ consisteth mainly in this, that the self-same Spirit which is in Him, as in the head, is so derived from Him into every one of His true members, that thereby they are animated and quickened to a spiritual life.' And again, in page 667,—'And even thus it is in Christ, although in regard of His corporal presence the heaven must receive Him until the times of the restitution of all things, yet is He here with us alway, even to the end of the world, in respect to the presence of His Spirit, by the vital influence whereof from Him as from the head, the whole body is fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part," *which quickening Spirit if it be wanting in any, no external communion with Christ or His Church can make him a true member of His mystical body.*"

Concerning good things lost at the Reformation, the Provost says, that in the 1st Book of Edward 6th, there was a rubric commanding the Priest "*to reserve at the open Communion so much of the body and blood as shall serve the sick person.*" This was the good and pious usage in the days of Justin Martyr, which is regretted by the Provost. Our Reformers found that superstition and idolatry were introduced by this usage, and in little more than ten years the article was agreed upon which condemned and forbid, not the vulgar superstitions of the Devonshire rebels, but the usage enjoined by the rubric of the first Prayer-book of King Edward.

It would be more safe at the present day not to regret, or teach others to regret, a usage which our Reformers so soon found necessary to expunge from our Prayer-book, and to frame an article against it.

In conclusion I would say, when I find young men of the present day ready to avow *that they would rather be united to the Church of Rome, than to any Protestant body separated from the Church of England*, I must regard the teaching which has induced this state of mind as most dangerous. I am old-fashioned enough to regard with holy horror, those doctrines and practices which our Church characterises as "*blasphemous fables and dangerous deceits,*" and as "*idolatry to be abhorred of all Christian men,*" and I find that this horror does not exist in the minds of the alumni of Trinity College. It may be said triumphantly, that none of the students of Trinity College have yet forsaken the Church of England for that of Rome, but we know that many

years are required to effect such a change in the mind and feelings of a man as will constrain him to burst through all the ties of kindred and companionship which habit and education have bound around him, and to adopt a system as entirely opposed to that in which he has been educated, as day is to night. We know that several of those who have gone over from the Church of England to that of Rome, were, for eight or ten years contemplating the change, before they took the final step. In "Cautions for the Times," we find the Archbishop of Dublin thus speaking of those men : — "It is no wonder then that many of those who had thus been brought on the very brink of Romanism, should, when they became aware of their real position pass on. But much as their case is to be lamented, and great as is the damage which they have done to the Church, they are not the members of the party that are most to be feared : they have left us and become avowed Romanists, and by that very act, set us on our guard against them. Much more formidable are the leaders of the party, who still remain in outward communion with us. They come to us in sheep's clothing, professing to be devoted members of our Church, and therefore, they find, too often, ready listeners. They may be compared to a recruiting dépôt for the Church of Rome, kept up among ourselves, and *sooner or later* the persons who fall under their influence very generally become open converts to Romanism ; and their efforts are the more insidious, because they for the most part begin by loudly declaring that they teach nothing but the recognised doctrines of the Established Church ; that they

are inculcating Church principles; and, that all who are opposed to them are little better than schismatics."

I trust that the decision at which the Corporation may arrive, will be such as will promote the interests of vital religion, and sound Protestant truth in this Institution.

BENJ. HURON.

(IV.) THE OPINION OF THE BISHOP OF ONTARIO.

Hawkesbury, July 9th, 1863.

MY LORD BISHOP,

I have carefully examined the documents necessary to form an opinion regarding the controversy about the teaching of the Provost of Trinity College.

I am aware that some of the items of teaching, as given in those documents, are simply matters of private opinion, regarding which differences may exist in the minds of different members of the Church, without blame attaching to any one. But, as regards the dogmatic teaching of the Provost on the doctrines of the Church, I have to declare my belief that it is not unsound nor unscriptural; it is not contrary to the teaching of the United Church of England and Ireland; dangerous in its tendency, or leading to the Church of Rome.

I have the honour to remain your Lordship's
faithful Servant,

J. T. ONTARIO.

Hon. and Right Rev. the Lord Bishop of Toronto,
President of Trinity College.

H

(V.) THE OPINION OF THE BISHOP OF QUEBEC.

Quebec, August 25th, 1863.

MY LORD BISHOP,

In rendering an answer to the question, whether the teaching of the Provost of Trinity, as exhibited in the two pamphlets placed in my hands, be "unsound or unscriptural, contrary to the doctrine of the Church of England, or dangerous in their tendency, or leading to the Church of Rome,"—I beg to state, that I am unable to deal with the two last queries. The documents do not furnish the requisite data. To judge of the "tendency" or the "leading" of his teaching, we must view it as a whole. We cannot tell from extracts, however fairly selected, what may have been the prominence assigned to the impugned statements, nor how these may have been guarded and modified in the unextracted parts of the Provost's lectures, or by oral instruction. And if we could form an opinion on these matters, it would carry little weight in the face of a better appeal. The results are before you. The tendency, or the leading of the Provost's teaching, not whither I may fancy or you may suppose, but whither it has tended—whither it has led. If his pupils have, in any numbers, gone over to the Church of Rome, there will be a strong presumption that his teaching leads that way, and therefore, has a dangerous tendency. If he has taught for all these years, and his hearers the while have not gone over to the Church of Rome, it would argue, if not disloyalty to truth at any rate incapacity

to appreciate fact, to affirm that his teaching leads thither. I am unwilling to convert what is really a question of fact into matter of opinion.

In regard to the other elements of the question submitted, I have to say, that, having carefully read the Bishop of Huron's charges and the Provost's reply, I do not find the teaching complained of to be "unsound or unscriptural, or contrary to the teaching of the Church of England." The Provost, so far as I can see, teaches nothing for the doctrine of the Church which the Church does not herself teach ; he holds no opinion, so far as I can learn, which the Church does not permit him to hold.

Some of his opinions I do not share ; but this I will say, that a Theological Professor could not discharge the duties of his office without adverting to the topics in relation to which the Provost's teaching is complained of ; and that those opinions which he is permitted to hold, he is in no way bound to conceal.

I have the honor to be, my Lord Bishop,

Yours faithfully,

J. W. QUEBEC.

The Right Rev. the President of the Corporation
of Trinity College, Toronto.

PROTEST.

WE, whose names are hereunto attached, being members of the Corporation of Trinity College, Toronto, do enter our solemn protest against the resolution passed by a majority of thirteen to eight, at a meeting of the Corporation held on the 29th day of September, 1863, which resolution expressed the entire confidence of the Corporation in the soundness and Scriptural character of the Theological teaching of the Institution.

We feel ourselves bound to record this our solemn protest against the said Resolution, for the following reasons :—

1st. Because the Provost, who is also Divinity Professor, teaches young men (whether intended for the sacred Ministry or not) things concerning the Virgin Mary, the blessed mother of our Lord, for which he has no warrant in God's Word, or in the formularies of our Church. The entire silence of the inspired historians, and of our Church upon these subjects, is not to be regarded as leaving them open questions, upon which uninspired men may speculate at pleasure ; but rather as an intimation of the mind of the Holy Spirit, that a modest and respectful silence should be observed concerning them. Satan has already made the bold unauthorized conjectures of men who, affecting to be wise above what is written, have rashly speculated upon

these subjects, his instrument for introducing the worst form of idolatry. We therefore think that it is not safe for the instructors of our young men to set them an example of speculating upon subjects which the sacred writers and Reformers of our Church have by their silence taught us to avoid.

2nd. Because the Provost holds and teaches, that it is "a most wholesome and edifying thought, that our departed friends, who have died in the faith and fear of God, still desire our everlasting salvation, and seek it by prayer as they did on earth;" that this is "a persuasion which all reasoning from analogy confirms, and which the Word of God, though it does not expressly sanction, goes very far to establish," and "Holy Scripture goes far to make this opinion *in the highest degree probable*."

This is another subject on which the silence of the Evangelists, who wrote as they were moved by the Holy Ghost, warns us, that uninspired men should not rashly speculate, and our Church, in the second Homily concerning prayer, teaches, "For Christ sitting in heaven hath an everlasting Priesthood, and always prayeth to His Father for them that are penitent, obtaining by virtue of His wounds, which are evermore in the sight of God, not only perfect remission of our sins, but also all other necessities that we lack in this world; so that this only Mediator is sufficient in heaven, and needeth no other to help Him." And, again, noticing the argument from charity so much relied on by the Provost: "Yet thou wilt object further, that the saints in heaven do pray for us, and that their prayer proceedeth from an earnest charity that they have towards their brethren on earth;

whereto, it may be well answered, first, that no man knoweth whether they do pray for us or no ; and if any will go about to prove it by the nature of charity, concluding that because they did pray for men on earth, therefore they do much more the same now in heaven, then may it be said by the same reason, that as oft as we do weep on earth they do also weep in heaven, because while they lived in this world it is most certain and sure they did so."

We cannot but regard the teaching of the Provost, "that it is in the highest degree probable from reason and Holy Scripture, that the saints in heaven, moved by an earnest charity, do pray for us," as directly opposed to this explicit statement of our Church on this subject.

3rd. Because the Provost holds and teaches that the pardon of sins obtained from God by "the penitent when he truly confesses them, and pleads for forgiveness in the name of Christ," "cannot rightly be regarded as being other than *contingent and provisional*, though sufficient for our immediate necessity," and that the absolution pronounced by the Priest is to be regarded as more than declarative, even as a full and effective conveyance of pardon to the penitent.

This doctrine is in strict accordance with that of the Church of Rome, as set forth in the Catechism of the Council of Trent, as follows: "Unlike the authority given to the Priests of the old law to declare the leper cleansed from his leprosy, the power with which the Priests of the new law are invested is not simply to declare that sins are forgiven, but as the Ministers of God really to absolve from sin: a power which God himself,

the Author and Source of grace and justification, exercises through their ministry." The statements quoted with approval by the Provost,—“Heaven waits and expects the Priest's sentence here on earth,” and “the Lord follows the servant, and what the servant rightly binds and looses here on earth, the Lord confirms in heaven,” “The Apostles, and in them *all Priests*, were made God's vicegerents here on earth, in His name and stead to retain and remit sins,” however consistent with the doctrine of the Church of Rome, cannot by any ingenuity be made to agree with the following statements of the Church of England, which we find in the second part of “the Homily of Repentance.” “If we will, with a sorrowful and contrite heart, make an unfeigned confession of them *unto God*, He will freely and frankly forgive them, and so put all our wickedness out of remembrance before the sight of His majesty, that they shall no more be thought upon.” And, again, speaking in the same Homily of St. Ambrose, we read,—“Whereby this Holy Father doth understand that both the Priesthood and the law being changed, we ought to acknowledge none other Priest for deliverance from our sins, but our Saviour Jesus Christ, who being our Sovereign Bishop, doth with the sacrifice of His body and blood offered once for ever upon the altar of the cross, most effectually cleanse the spiritual leprosy, and wash away the sins of all those that with true confession of the same do flee unto Him.”

To make the full and effectual pardon of sin to depend upon the absolution of the Priest, has ever been the policy of that Church which maintains that there is no

salvation without the Priest; the Church of England believes and teaches the very opposite doctrine.*

4th. Because the Provost holds and teaches "that Baptism is *the instrument* whereby God imparts to us the grace of justification." That while he holds "the doctrine of justification through faith only," he "at the same time recognizes the Sacrament of Baptism as *the instrument* whereby God confers this grace."

Whereas our Church teaches that it is required of persons to be baptized, that they have repentance and faith before the Sacrament of Baptism can be administered to them; if they have faith, they are already justified before God, and they receive the sign of Baptism, —a seal of the righteousness of the faith which they

* Hooker, in the "Ecclesiastical Polity," Book VI., Ch. vi. 12, thus deals with this subject:—"But when they which are thus beforehand pardoned of God, come to be also absolved by the Priest, I would know what force his absolution hath in this case? Are they able to say that the Priest doth remit anything? Yet when any of ours ascribe the work of remission to God, and interpreteth the Priest's sentence to be but a *solemn declaration* of that which God hath already performed, they scorn at it." And, again,—"*Absolution*, they say, declareth indeed; but this is not all, for it likewise *maketh innocent*; which addition being an *untruth proved*, our truth granted hath, we hope sufficiency without it, and consequently our opinion therein neither to be challenged as untrue, nor as insufficient." Again, "Wherefore, the further we wade, the better we see it still appear, that the Priest doth *never* in absolution, *no not so much* as by way of service and ministry really either forgive the act, take away the uncleanness or remove the punishment of sin; but if the party penitent *contrite*, he hath, by their own grant, *absolution before absolution*; if not contrite, although the priest should ten thousand times absolve him, all were in vain. For which cause the ancients and better sort of their School Divines, Abulensis, Alex. Hales, Bonaventure, ascribe the real absolution of sin and eternal punishment to the mere pardon of Almighty God, without dependency upon the Priest's absolution as a cause to *effect* the same."

had while yet unbaptized. To say with our Church, that they have the faith which justifies before they are baptized, and yet to teach that Baptism is the instrument whereby God confers this grace of justification, is only, in appearance, to retain the doctrine of "justification by faith alone," but in reality to transfer to Baptism the office of justification, which our Church everywhere ascribes to faith in Christ alone, as "the only mean and instrument of salvation which God has appointed in His Word." *

5th. Because the Provost holds and teaches that in the Sacrament of the Lord's Supper the faithful recipient is made partaker of the glorified humanity of our Lord, and that the Holy Communion is "*the appointed means, and the only means* whereby Holy Scripture assured us that we shall receive the supernatural gift;" and speaking of the spiritual manducation of the flesh of Christ, which He has given for the life of the world, He says,— "If we search the New Testament through, do we find *any other mode or mean* of such feeding prescribed, or even hinted at?"

Whereas our Church teaches, in the "second Sermon of the Passion,"—"Here is *the mean* whereby we must apply the fruits of Christ's death unto our deadly wound; here is the mean whereby we must obtain eter-

* Bishop Jewel, in his "Defence of Apology," page 463, "Parker's Society," thus sets before us the Scriptural view of Baptism. Quoting the words of St. Jerome, he says, "The Minister, being a man, giveth only the water: but God giveth the Holy Ghost, whereby the sins be washed away." And, again,— "If any man have received only the bodily washing of water, that is outwardly seen with the eye, *he hath not put on the Lord Jesus Christ.*"

nal life: namely, *faith*." "By this then you may well perceive that *the only mean and instrument* of salvation required on your parts *is faith*." "Let us then use that mean which God has appointed in His Word,—to wit, *the mean of faith*, which is the *only instrument* of salvation now left unto us." And our blessed Lord, in the sixth chapter of St. John's Gospel, forty-seventh and forty-eighth verses, teaches,—“Verily, verily, I say unto you, He that believeth on Me hath everlasting life;” in the fifty-first verse,—“I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world;” and in the fifty-eighth verse,—“This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live for ever.” Comparing these statements of our Lord with that in verse thirty-fifth,—“Jesus said unto them, I am the bread of life; *he that cometh unto Me shall never hunger*; and *he that believeth on Me shall never thirst*,” and with the explanation of the figure which our Lord gives in verse sixty-third,—“It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” In these words we have not only a “*hint*” of a mode of spiritual participation of Christ, but direct and plain instructions from our blessed Lord, that this spiritual manducation was to be effected by coming to Him, and believing upon Him: it is thus we are to feed upon Him in our hearts by faith. In entire agreement with this are the words of St. Augustine, quoted

with approval by Bishop Jewel,—“*‘Crede et manducasti; credere in christum est manducare panem vivum.’*” The statement of the Provost, that we do not find any other mode or mean of spiritually feeding upon Christ prescribed or even hinted at in God’s Word, ignores all the other means which God has provided in His Church, thus making the maintenance of spiritual life in the soul of the believer, solely and exclusively to depend on the reception of the Sacrament of the Lord’s Supper. The other means of feeding upon the bread of life which God has appointed, and which our Church everywhere recognizes are, (1st) The reading of Holy Scriptures, “which are able to make wise unto salvation, through faith which is in Christ Jesus.” (2nd) The hearing the Gospel preached by God’s ministers: for “faith cometh by hearing.” (3rd) Private and public prayer: for our Lord promises, “where two or three are gathered together in My name, there am I in the midst of them.” (4th) Religious communion and intercourse with pious servants of God: for we read,—“They that feared the Lord spake often one to another, and the Lord hearkened and heard it,” etc. While we are ever to regard the Sacrament of the Lord’s Supper as a blessed mean of grace, we are not to ignore those other means which God, in His goodness, has provided for His people.

6th. Because the Provost holds and teaches that the Sacraments are “God’s appointed means of salvation,—the channels in which His grace flows to us.”

Whereas the doctrine of our Church concerning the Sacraments, as set forth in the Homily “of Common

Prayer and Sacraments" is, that they are "holy signs;" and referring to the words of St. Augustine, the Homily saith,—“By these words of St. Augustine, it appeareth that he alloweth the common description of a Sacrament, which is, that it is a visible sign of an invisible grace; that is to say, that setteth out to the eyes, and other outward senses, the inward working of God's free mercy, and doth, as it were, seal in our hearts the promises of God; and so was circumcision a Sacrament, which preached unto the outward senses the inward cutting away of the foreskin of the heart, and sealed and made sure in the hearts of the circumcised the promise of God touching the promised seed that they looked for.”

In Article xxvii. we are taught,—“that they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith (before in exercise) is confirmed; and grace (before enjoyed) increased, by virtue of prayer unto God.” And in Article xxviii., the spiritual manducation of Christ's body and blood is restricted “to such as rightly, worthily, and *with faith* receive the holy Sacrament.”

To teach more than this concerning the Sacraments is to assign to them a place in the Christian system which God never intended them to occupy, and to introduce into our Church the doctrine of Sacramental salvation, which is the most pernicious error of the Church of Rome.*

* Bishop Jewel, in his controversy with Harling, thus explains the true nature of the Sacraments, in page 132, “Parker Society.”

7th. Because the Provost holds and teaches that there are "admirable early usages which our Reformers did not venture to restore, such as that mentioned by Justin Martyr, 'the conveyance of the consecrated elements to all sick members of the Church, after every public celebration of the eucharist;'" and "that we might *well regret* that we possessed not this usage in our Church, but that our regret should be controlled by the remembrance that a necessary consequence of the grievous abuses which preceded the Reformation, was to abridge our liberty, and to deprive us of *good things* which might have been safely enjoyed in happier times."

We cannot think that such teaching as this is calculated to make young men loyal and devoted adherents of the Church of England, *as she now is and has been since the Reformation*; they will learn from it to regret the absence of those "*admirable usages*," which the Church of England at the Reformation did not restore, and to desire those "*good things*" of which we are now deprived. It was such a feeling as this which lately led some clergymen of the diocese of Exeter to restore the usage mentioned by the same Justin Martyr, of mixing water with the wine in the celebration of the Lord's Supper; and we entirely concur in the following remarks made on such subject by the aged Bishop of that Diocese:—"At the time of the Reformation it did not please the Church of England to continue the practice of mix-

"Howbeit, in plain speech, it is not the receiving of the Sacrament that worketh our joining with God. For whosoever is not joined to God before he receive the Sacrament, he eateth and drinketh his own judgment. The Sacraments be seals and witnesses, and not properly the causes of this conjunction."

ing water with the wine ; and you are the ministers of that Church, and bound to obey the orders of that Church, and have promised to do so ; and let me urge those who are conscious of having disobeyed that Church, to be more regular in the future, and to remember that they have promised to perform these ordinances of the Church, in the way the Church has appointed." The teaching of Divinity professors in our Colleges should inculcate the same spirit of loyal attachment to the Church, *as she is*, and of entire obedience to her orders, as breathes in these words of the aged prelate ; instead of teaching young men that they might "well regret admirable early usages," which the Church at the Reformation did not restore, and that they might desire "those good things" of which we are now deprived.

For these reasons, we feel it incumbent on us to enter our protest against the Resolution passed by this Corporation, at the meeting held on the 29th of September, 1863.

BENJ. HURON,

CHAS. C. BROUGH, A.M.,

ARCHDEACON OF LONDON, C. W.

F. WM. SANDYS, D.D.

M. BOOMER, LL.D.

H. J. GRASETT, B.D.

J. WALKER MARSH, M.A.

ST. GEORGE CAULFIELD, LL.D.

Diocese of Huron, Canada West.

**FINAL APPEAL ON BEHALF OF HURON
COLLEGE.**

THE BISHOP OF HURON and the VENERABLE ARCHDEACON HELLMUTH are now in this country, to make a FINAL APPEAL on behalf of HURON COLLEGE,—an Institution already well known to many Christian friends,—which has the strongest claims on the support and sympathy of all lovers of Gospel truth.

In 1861, £5000 were raised towards that object by ARCHDEACON HELLMUTH; of this sum £4000 have been expended for the purchase of Grounds and College Buildings.

In 1862, the Archdeacon made a Second Appeal, and the MUNIFICENT SUM of £5000 was given by one individual,—the REV. ALFRED PEACHE,—for endowing the Divinity Chair.

WE, THE UNDERSIGNED, are the Trustees, in whom the appointment of the Principal and the Divinity Professor of Huron College is vested,—we filling up our own number whenever a vacancy occurs.

The College was opened in December, 1863, when BISHOP MCILVAINE, of OHIO, so well known in the Christian world, delivered the Inaugural Address.

Since the opening of the College, Seventeen Students have matriculated, and God has thus far signally owned and blessed the work.

In order to place the College on a permanent working basis, and beyond want, £5000 more are required.

WE EARNESTLY commend, therefore, the Appeal made by the Bishop of Huron, in his letter accompanying this document, to the liberal support of our Evangelical Christians, confident that Huron College will be a centre of sound Scriptural teaching in Canada,—so much needed in the present day,—and, we trust, a bulwark against the inroads of principles and practices wholly alien from the true genuine doctrine and spirit of the Reformers of our Church.

(Signed)

SHAFTESBURY, *President.*

A. KINNAIRD, *Treasurer.*

ALFRED PEACHE, M.A.

JOSEPH DITCHER, M.A.

FRANCIS MAUDE, Capt., R.N.

ALEX. HALDANE.

ROBERT BAXTER.

London,

Jan. 17th, 1865.

CONTRIBUTIONS for the "HURON COLLEGE," will be most thankfully received at the BANKS of MESSRS. BARCLAY, BEVAN, and Co., 54, Lombard Street, and MESSRS. RANSOM and Co., 1, Pall Mall East; and by the VENERABLE ARCHDEACON HELLMUTH, at the OFFICE OF THE COLONIAL AND CONTINENTAL CHURCH SOCIETY, 9, SERJEANT'S INN, FLEET STREET, LONDON. (E.C.)

London: William Hunt and Company, Holles Street, Cavendish Square.

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